CATHOLICISM AND PROTESTANTISM

HADJI THEODORIC DEMETRIUS

— GIVEN TO —

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CATHOLICISM *and* PROTESTANTISM

A Debate between Hadji Theodoric Demetrius *and* Dr. Roucek, Professor at New York University

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Introduction

As we had no time to ask some man of great authority to give us an introduction to the American public, we publish here the recommendation of a great scientist and literary man, the inventor, Dr. M. I. Pupin, ex-president of the American Academy of Science and professor of Columbia University.

Srbobran
443 W. 22nd Street
New York

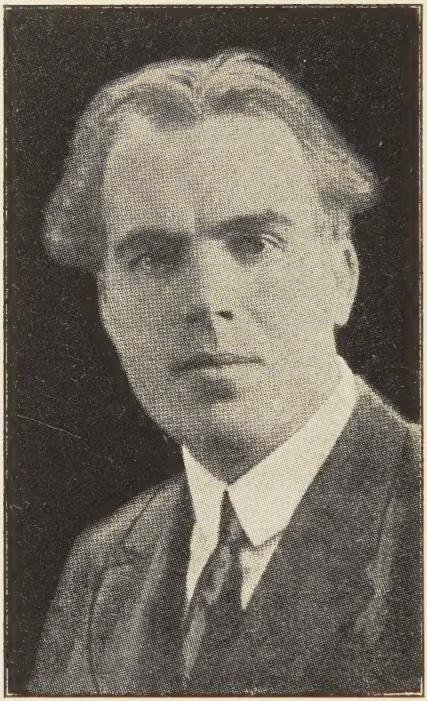
New York, September 1st, 1913

TO WHOM IT MAY CONCERN

This is to certify that Mr. Theodore Dimitrijevich, student of philosophy, edited "Srbobran," the official organ of Serb Federation, "Sloga" of the United States of America, from February 1st to September 1st, 1913.

Mr. Dimitrijevich speaks several modern languages, and in editing the Srbobran he showed great ability and intelligence. He is honest and industrious, and is herewith recommended to everybody whom this may concern.

M. I. PUPIN,
President.



HADJI T. DEMETRIUS*

The author of this book, accused by His Apostolic Imperial and Royal Majesty's government as a "cause" of the World War. See the Austro-Hungarian Red Book, the French Yellow Book, etc.

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*In order not to cause confusion, let it be known that Demetrius is the original family name of the author. Dimitrijevic is the new form of the Serbian modern language. Hadji is the title of honor given by His Holiness, the Patriarch of Jerusalem.

The History of the Debate

In March, 1929, the author of this book gave a lecture in the Methodist Church in Newark, N. J., on the subject: "The Superiority of Protestantism." As one of the guests invited by the pastor of the church was Dr. Roucek of New York University.

In the debate that followed the lecture Dr. Roucek objected, that only the Protestant countries have colonies, and as a proof gave examples of Spain and Portugal, which although being Catholic countries, possess colonies. To many people it seemed that Dr. Roucek was right, but to the lecturer this was not a new fact. The idea of the lecturer was to show that Catholic countries are weak and that even in the exceptions of Spain and Portugal, we still have evidence that no Catholic country is a strong nation.

When we look better to the facts we will find that Spain has no profit at all from her colonies, but on the contrary only expenses, and Portugal not only for her colonies, but for her own existence, has to thank her protector, Protestant England; that Portugal's treasury is in a very bad condition and that the small power and wealth that remain there is due to the fact that this nation, since a long time was not very Catholic. This is shown also in the fact that Portugal has the separation of the church from the state.

As there was no time to debate long, we agreed that a special debate should take place in New York City and give Dr. Roucek the opportunity to refute most of the arguments of the lecturer, who promised not to bring any new material.

As the lecturer could not know what arguments Dr. Roucek would present, he had to speak *ex abrupto*, which was a difficult enterprise, but convinced that Catholicism has no strong point except the ignorance of the people, went to debate which, according to the newpapers' accounts, was finished with his complete success.

Dr. Roucek during the debate helped himself with six typewritten pages on which he put all his arguments in behalf of Catholicism. After the debate he gave his written material to the editor of the New York Daily to be published.

The lecturer, being one of the correspondents of the same newspaper ask to look at it and prepare an answer. This was granted. As the arguments of Dr. Roucek necessitated a large study and as the lecturer found too much material to every point of Dr. Roucek's statements, he decided to answer not by several articles, but by a large book.

Knowing his opponents, the author came on the idea, that for the Catholic Church it would be very easy to say that this book is written by one of her enemies, and to disauthorize the value of it before her believers. For that reason it was better to answer not with his own words but by quotations, taken out principally, from such Catholic authoritative works as: The Catholic Encyclopedia, The Catholic Dictionary, the Dictionary of the Apostolic Church, etc. As far as they do not contain the disputed material, it was necessary to look to other authoritative books or encyclopedias, the authors of which had no idea of showing enmity to the Catholic Church.

The material found for this aim certainly is much larger than this book, but time and means did not permit to enlarge this work. We are certain, however, that even a small extract from this book is enough to convince any person of good reason and will that Catholicism not only did nothing good for Christianity and the human race, but was the worst scourge to them, and that happiness for every person, family and nation is through keeping out of it. The history and the present conditions are the best proofs of it. Consult them, if you please.

HADJI THEODORIC DEMETRIUS

Dr. Roucek's Arguments

(The numbers on the end of paragraphs are the pages on which the answer is to be found).

PAGE I.

1. "God be my witness that I shall not abide by my opinions obstinately, but will gladly change them if I am shown better." Huss. Czechslovakia received from Huss as his message, fight for truth and respect for personal conviction.
2. Komensky: "Therefore, I call all of those who believe in Jesus Christ, brothers. All those who are of the same blood, who descended from Adam, and inhabit this wide world, I call brothers."
   "Because he worked for justice, peace and knowledge, he became a mortal as he blessed his people and departed from this earth." Epitaph in Naarden.
3. Masaryk had a hard struggle in his endeavor to seek truth. He opposed false patriotism which in Bohemia appeared in the form of exaggerated historicism. With Gebauer he proved the manuscript of Dvor Kralove to be untrue. He acted in a similar manner in the question on Rieger and Gregor's Cyrilo-Methodism. "Masaryk always had a deep respect for all sincere God-fearing men, even if they were Catholics."
4. Masaryk was against political Catholicism, because it was not adequate for Bohemian character, and he wished to weaken its position as the strongest church among the Czechoslovak people from the political point of view. However, he believes that religious indifference and extreme liberalism is injurious to the moral strength of the people _____17
5. Capt. Dimitrijevic stated that:
   (a) Only Protestantism influenced the prosperity of the people and therefore Protestantism alone is beneficial to mankind.
   (b) Only Protestant states have world power and are a heavenly paradise on this earth.
   (c) All that is Catholic is weak and harmful to the human race.
   (d) Great ideas of right and justice were born only in the minds of Protestants.

   Conclusion:—On the whole, Catholic culture is pernicious to the well being of the world.

THE MIDDLE AGES.

6. Barbarian invasions from the fifth to the fifteenth century. The Dark Ages, period of organized anarchy and war ____18
During this time the Catholic culture alone held Europe together. ____21
   (a) It built monasteries and taught the barbarian to settle (present cities). ____21
   (b) The priests became the judges of their disputes.
   (c) It taught them to live in peace. ____22
      (1) Peace of God-fixed days for wars; excommunication. ____30
      (2) Foundations of present arbitration; bishops.
   (d) Catholic Universities studied the Roman Civil Code (12th century).
   (e) The Popes compelled the lords to arbitrate. ____31
7. Kings, when coronated, were obliged to pledge themselves to perform their duties for humanity.
Oath:—"That you may be able to support the weak, sustain the vaccilating, correct the vicious, and lead the good along the path of salvation."
In the middle ages the foundations of liberty were formed because Magna Charta, (which is the basis of the American Constitution, was under the oath before Cardinal Langton, Archbishop of Canterbury) forced King John to precise fundamental rules, which today are the pride of England and America. ____35
Life, liberty, prosperity. No citizen can be put into prison unlawfully.

PAGE II.

1. Europe was saved from Mohammedanism by Charles Martel at Poitiers in 732 A. D. ____37

2. The Crusades renewed relations with the east. That was the beginning of the glory of Milan, Venice; (3000 ships, 300,000 sailors, glass factories, silk, silver, and gold industries); Genoa, glory of Florence, Medici, Lorenzo de Medici, center of Italian and European culture and civilization. By means of commerce the Hanseatic League connected Asia with such European cities as Bruges, London and Venice ____39

3. The Middle Ages gave us:
   Decimal system. ____72
   Gun powder. ____72
   Glass. ____73
   Compass. ____74

Chemistry. ----------74
Gothic architecture ----------78
(a) Notre Dame in Paris; Beauvais
Ypres in Belgium
Seville ----------81
Milan's Cathedral.
St. Mark's Cathedral in Venice.
Foundation of modern music in troubadors. ----------84

4. The foundation of the present civilization is the stability of mankind—peace and permanent home. Christianity taught antagonistic barbarians to settle down and produce culture. It taught them to obey government, which is necessary for every civilized person. ----------88

5. COLONIZATION ----------98

According to Capt. Dimitrijevic,—"But the fact remains, that England did not begin her colonizing until after she had become Protestant, a reality in all Protestant and anti-papal states."

6. We will prove that England and other countries had colonies before the Protestant Reformation which began October 31, 1517. The Reformation was not begun by Wycliffe or Huss—forerunners of the Reformation, because the governments did not break from the Pope until the time of Luther. ------105

7. The first causes in New Europe, which brought Protestantism:
Colonization: ----------109
Toward the end of the fifteenth century daring captains began to make explorations.

8. Franciscan monks came to the court of a Mongolian monarch as early as 1245 A. D.
Marco Polo—1260 A. D. Kubali Kahn. ---------110

9. Prince Henry, the navigator (1394-1460). ----------112
Naval base in Sagres; colonization of Madeira; Azores Islands.
1445. Denis Diaz reached Cape Verde. ----------113
1488. Bartholomew Diaz reached Cape of Good Hope.
1498. Vasco da Gama came to Calcutta in India.

10. From her colonies Portugal brought goods and merchandise to Europe, because Venice, since the fall of Constantinople in 1453, was forced to pay them imports, Catholic Portugal became wealthy. ----------115

11. America, Protestant country, was discovered by the help of the most Catholic rulers of Spain, Ferdinand and Isabella. Columbus. Luther was only a child at the time Columbus discovered America. Later, Amerigo Vespucci, Sebastian Cabot. ----------117

12. England, in 1497 A. D., John Cabot,—in the service of King Henry VII reached Canada. ----------123
13. 1500 Cabral reached Brazil. ----------124
14. 1513. Balboa discovered Panama. ----------125
15. Up to 1517 Portugal had the following colonies: Goa, Ormuz, Diu (India), Ceylon, Malacca, Spice Islands, Sumatra, Java, Celebes, and Nanking. ----------127
16. Colonization was so great that on May 4, 1493, Pope Alexander VI, divided the colonies between Spain and Portugal with a line a hundred miles west of the Azores. Portugal had Brazil and Africa. Spain, besides other colonies in 1506, obtained Haiti, Porto Rico, Cuba,— in 1513 Florida, Texas and California.
17. England made its claims for colonizing through the discoveries of John Cabot 1497-1498, in Canada. ----------133
18. Franciscans founded the following places:
Saint Francis (San Francisco), Saint Augustine, The Holy Saviour (San Salvador), The Holy Cross (Santa Cruz), The Holy Faith (Santa Fe). ----------134

PAGE III.

1. Results:—Nationalism, mercantilism, banking and capitalism. ----------138
2. Protestantism began its work in 1520-1570.
Before 1500 there were no Protestants.
   (1) Reasons:—Political, civil and royal laws.
   (2) Economical:—Stocks and money.
   (3) Outbursts of Protestant States.
3. Protestanism took three forms: Lutheranism, Calvinism and Anglicanism.
4. Luther was born in 1483, a child at the time that the colonies were being founded, October 31, 1517, 21 thesis.
5. Liberty of thought and preponderance of knowledge in general.
Quotation:—"The human mind is like a charging animal. If God takes possession it obeys Him; if the devil, it obeys the devil. It cannot choose its mission as it would like, but it always belongs to that which holds it." (De Servo Arbitro.) Therefore, it does not belong to us, but to God or satan.
6. Ten Commandments.—Luther's letter to Melanchton: "We must erase the whole decalogue out of our minds as well as from our hearts. If Moses should frighten you with his ten commandments, tell him at once, 'Go to your Jews. To the galleys with Moses.' " ----------142

7. Polygamy:—I confess that I cannot forbid anyone to marry several wives. It is not against the Bible. However, among the Christians I would not like to see such an example, because that can make a scandal; therefore, the Christians should forestall such a practice, even though it is permitted. _____143

8. And thus Luther allowed Phillip, Landgrave of Hesse, to have two wives, and wrote: "It was done in order that we might be able to care for Phillip's soul and body, for greater glory of God."

9. Peasant uprisings. _____144
The followers of Luther were peasants, who according to his teachings, demanded from their lords, that they be freed from servility, and that they should be paid for their labors. In the beginning Luther aided them, but when the peasants did not succeed, then in 1524 they made a revolution against the lords in all central and southern parts of Germany. Luther at once took the side of the lords and wrote, "that these children of the devil should be killed, and that they should be chased like dogs, infected with distemper." 100,000 of them were killed according to Erasmus.

10. "Let him be damned, who should believe that the earth revolves around the sun."

11. The Jews, Luther: "Let young devils be damned to hell." (Works, Vol. XX, p. 223 C-2632).
"Let young devils be damned to hell. Burn all their schools and synagogues, throw brimstone and sulphur upon them; destroy their homes; confiscate their property; take away all their books; even though it be the Bible; forbid them religious rituals, under penalty of death; and if this should not help, let them be killed like distempered dogs." _____149

12. Luther and Calvin—both are infallible—liberty: "God gives me grace to declare that which is good and that which is bad." (French letters, Vol. I, p. 389)_____150

13. Luther wrote about Zwingli, "Unchristianlike, devilish," "Ein eigenteufeltes, durtentenfeltes und uebertelfeltes, lasterliches Herz und Luegenmaul." Luther did not write the first Bible in German. In 1450 the printing press was invented; and during the period from the year 1522, when Luther published his version, there were fourteen editions of other books. _____152

PAGE IV.

ENGLISH PROTESTANTISM 1520-1570.

1. Henry VIII. _____157
Lutheranism came to England in 1525.

2. Henry VIII began to persecute it, and in the year 1521 he wrote by his king's pen which he named, "The Defence of the Seven Sacraments," and sent it to the pope, who gave him a splendid title Fidei Defensor (The Defender of the Faith)—which is still carried by British Kings.
3. Luther was angered by these acts, that his followers were persecuted, and wrote, " The king is a crowned donkey, fool and liar."
4. The King was eighteen years old when he married Catherine of Aragon, and he had by her six children. One day he had enough of that and asked Clement VII for a divorce. The King was thirty-six years old and he wished to marry Anne Boleyn. ----------160
5. Finally he named some Cramer Archbishop who divorced him. On the first of June, 1533, Anne was crowned. One year later he made himself head of the church. ----------165
6. Four years later he let the head of Anne Boleyn be cut off, and married Jane Seymour; one year after he married Anne of Cleves; Catherine Howard was also executed; Catherine Parr.
7. Sir Thomas More, Bishop Fisher, eighty years old, was also executed. ----------176
8. Henry sent an expedition to Ireland, and from 10,000 monks only 400 survived. ----------212
9. After him came Edward VI,—several Catholic uprisings. An accusation was brought against Lord Scrop before the King, that he was very mild to Catholics, because he condemned only 1,670 Catholics in Yorkshire. ----------180
10. In the reign of Queen Elizabeth all Catholics who were caught during worship were condemned to death. The Queen established a Special Court—the Court of High Commission, which became the English inquisition. ----------185
11. In 1600 the Catholic countries were: Spain, Portugal, France, Southern Holland, Austria, Poland, Ireland, a larger part of Bohemia and Hungary. ----------195
The Protestants were: Northern Germany, Scandinavia (Denmark, Norway, Sweden), Switzerland, Northern Holland, Scotland and England.
12. Everywhere in Protestant States the oppression was greater than before, because Protestant religion became the State religion. ----------193
13. Cromwell killed thousands of Catholics and sent them as slaves to Barbados. When he came back in 1650 to London, he stated: "I am persuaded that this is a righteous judgment of God upon these barbarous wretches (the Irish), who have imbued

their hands in so much innocent blood, and that it will tend to prevent the effusion of blood for the future. ----------213

14. Up to the 20th century the Catholics had no rights at all. According to the law of 1700 the Catholics were obliged to declare that they would not attend the Catholic masses, under the penalty of death. In Ireland four-fifths of the Catholics not only had no rights at all, but were obliged to pay all expenses of the Anglican Church. ----------217

15. America, Protestant Country:
Discovered by Catholics.
Fought with Catholic France against Protestant England; saved at Yorktown (De Grasse, Oct. 19, 1781) by French navy-221
The money of France; Lafayette. ----------222

16. Spain also (France to aid 1778—Spain 1779) ----------223

17. John Jay borrowed from Charles III $150,000 for the army of Lafayette. ----------227

18. Princess Eulalie was honored by the Daughters of the American Revolution, "She is eligible to membership because she is the great-great-granddaughter of Carlos III, who recognized the American colonies and assisted them with men and money. We are fortunate in being able to honor the descendant of one of the monarchs who stretched forth his hands to help us in our hour of need. It is an honor we would not deny to the humblest soldier or sailor, in our service." (N. Y. Herald, Nov. 7, 1893). ----------231

PAGE V.

1. Irish Catholics: Washington allies, of whose aid Washington mentions in his "Farewell Address," because those Catholics fought for American Independence. ----------232

2. We should not forget that Baltimore, Boston and New York are Catholic cities. Southern Canada is three-fourths Catholic and upper Canada is full of Irish. ----------246

3. Further, the Capt. is in error when he says that Catholic Irish work hard in America. ----------250

4. Further, Hungary, in his opinion, is Protestant. Remember the Crown of St. Stephen. ----------251

5. Capt. said Portugal lost her colonies, but England lost also.255

6. Portugal as Catholic was important and, as it is now, a country where the Church is separate from the State, is without importance ----------256

Portugal has the following colonies:
AFRICA. ----------259
Azores ----------258

Madeira.
Cape Verde Islands. ---------- 260

St. Thomas and Prince Island.

Portugal Guinea. ---------- 261

West Africa, 4,000,000 of inhabitants (485,000 sq. m.) is as large as the state of Texas, California and Washington together.

Among other products are hides, ivory, rubber, cocoa. ---- 262
Mozambique. ---------- 263

Portugal East Africa, 3,000,000 inhabitants; products are sugar, rice, coffee, rubber, cotton, cattle, cereals, coal, copper.

MELANESIA: ---------- 265
Eastern part of Timor, with neighboring islands.
INDIA: Goa, Damon, Diu. ---------- 268

CHINA: Macao ---------- 268

7. Spain lost colonies as England; France is Catholic and has immense riches ---------- 271
Spain possesses only a part of Africa:
Morocco, Rio de Oro, Spanish Guinea, Gulf of Guinea -- 273

8. Belgium, also Catholic and, even conservative, considering her Flemish population ---------- 281
Belgium has Congo which is eighty-five times as large as its mother country. She obtained Ruanda and Urundi from Germany ---------- 286

9. Germany. As a Protestant country secured colonies; today it is Protestant but has no colonies. Until the war with France (1870-1871) Germany was a poor country ---------- 293

10. The growth of Italy began at the time that she was allied with Germany. What about Austria with whom Italy was also allied? ---------- 298

11. Italy became united because she allied with France and England against Russia in 1855 ---------- 304

12. Napoleon III met Cavour in 1858 in Plombiere, and war against Austria in 1859 resulted ---------- 306

13. Finally Italy's liberty was obtained when Germany waged war against Austria and the Catholic Bavarians were in the army.

14. The growth of Italy begins with her alliance with Prussia 306
Austria, Germany, Italy, in alliance in 1882 ---------- 308

15. Besides this in 1902, Italy had a secret alliance with France.

16. Italy acquired colonies in Lybia, Eritrea, Somalliland against the will of Germany, but with the consent of France ---- 308

17. According to Capt. Dimitrijevic, since then England still sends emigrants to America, because both countries are Protestant, use the same language, and because England has great capital here.

PAGE VI.

1. Monroe Doctrine—Ideal of truth and justice, "Every nation should settle its own interior affairs by itself, without the interference of foreign powers." ----------309
2. Cuba (?) ----------310
   Venezuela, 1895, "Today the United States is practically sovereign in this continent." ----------312
   1902-1903 Annexation of Porto Rico ----------314
   Interfering in the Mexican Revolution ----------314
3. Liberty of though in America ----------317
4. Fascist Italy with Pope: Whereas, before that Italy was free and had separation of state and church ----------317
5. Revolutions in Catholic countries:
   Catholic teaching says: "What belongs to Caesar, give to Caesar."
   English revolutions ----------317
6. Swedish Revolutions: Sigmund and Gustavus IV were dethroned; Erich XIV, Charles XII, Gustavus III were killed. Finally Sweden came under the rule of the king adventurer, 319
7. Mexico—the leaders are anti-clerical ----------322
8. Spain, Literature, art, architecture.
9. Goths, Cid, Murillo, Velasquez, Lope de Vega, Calderon, Cervantes ----------324
   Liberty against Napoleon.
10. The whole theme is wrong:
    Prosperity is not beneficial to civilization, but on the contrary is the ruin of civilization.—Rome ----------342
    Christianity does not teach the advantages of civilization. Christ was born in a manger and was against mammon.
11. Bible says that at the end of the world the righteous will be on one side, and that the wicked on the other, but does not say anything about the well-fed and starved.
12. Wealth spoils—but there are other circumstances: environment, geographical conditions, climate, philosophy, education, etc. ----------344
13. Material progress is against moral and spiritual progress.

The Answer

Dr. Roucek contradicts himself in the very beginning. Huss was burned alive by Roman Council for truth he had propagated. He was and is still the spiritual leader of all anti-Catholic Czechoslovaks, while Dr. Roucek uses his name in defense of Catholicism which has nothing in common with the truth but only with usurpation of the human mind by dogmas.

Komensky is one of the greatest protestants, the teacher of the world, who was obliged to leave his country, persecuted by the triumphant catholicism. His device: truth, peace, knowledge, has nothing in common with Catholicism. He was also a victim of Popism, as well as the whole of his nation in his time.

Masaryk, the third great name was also a victim of Catholicism. His life is the fight against it, and they are well known, his words: Rome must be tried and condemned.

We also have nothing against those who are Catholic in their sentiment. On the contrary, they are the victims of Roman politics and we warn and fight to save them. Masaryk has shown them the way of leaving Catholicism and becoming Protestants. We do act in accordance with those three great names mentioned above.

Referring to Gebauer, Riegr and Gregr, these are also three great anti-Catholic names. The Czechoslovak nation had the golden age when it was free from Rome, and since then all great men of this nation were anti-Catholic. Even the Catholic Enc. does not conceal this and the last of these three names it mentions with bitterness:

A bill called the Prince Alfred Lichtenstein school bill was introduced in October, 1888. It was intended to give the Church greater power over the schools. But while the bishops pressed the demand of "Catholic schools for Catholic children," the social-democratic convention which met the same year at Hainburg, took its stand upon "common schools without religious teaching, the separation of Church and State, religious belief is a private matter." *Gregr*, of the Young Czech party, also declared in behalf of his party associates: "A Lichtenstein has come again to dig a grave for the Bohemian nation, *the grave of ignorance and demoralization.*" This was an illusion to what had happened after the battle of White Mountain (1620). Against such opposition the bill could not be carried. (Cath. Enc. Vol. II, p. 133-134).

Barbarians Stronger Than Catholics

Barbarian invasions occured during the reign of Catholicism because the Catholics were too ignorant to fight against the barbarians. While the Roman Empire was pagan, the barbarians were fought in their own countries, but when it became Catholic then the barbarians came to Rome.

In 410, a thrill of dismay went through the empire at the news of the capture and sack of Rome by Alaric the Goth. The foundations of the world seemed to be shaken by the fall of the eternal city. Complaints broke out with renewed vehemance against the religion whose God had failed to shield Rome from the appalling disaster, and against its disciples who had forsaken the divinities of the ancient system. (Hist. of the Christ. Church, by Fisher, p. 138.)

All these charges will be seen to be such as mark the transition from a state of indifference to Christianity to that more distinct comprehension of its nature which afterwards existed. Their character indicates a moment when the new religion was forcing itself on public attention as a secret organization ramifying through the Roman world. In the main they resolved themselves into two heads: (1) *the vulgar prejudices arising from ignorance*; and (2) the alarm at the political danger arising from a vast secret society. (History of Free Though by Farrar, p. 405).

The ancient era comprises the history of Christianity in the Graeco-Roman world, prior to the fall of the Western Roman Empire, and during the migrations and conquests of the Germanic tribes. It terminates at the reconstitution of the empire of the West under a Christian sovereign of German blood, Karl, the Great, called Charlemagne. (Hist. of the Christian Church, by Fisher, p. 4).

Catholicism the Age of Darkness

The Normans, who by a wonderful fortune had made themselves masters of England under the guidance of William, were *grateful to the Pope* for the assistance he had given them by prohibiting all opposition to their conquest on the part of the English Church. (Eight. Christ. Cent. by White, pg. 253).

From this VI century some authors date the origin of what are called the "Middle Ages," forming the great and obscure gulf between ancient and modern times. Others, indeed, wish to fix the commencement of the Middle Ages at a much earlier date—even so far back as the reign of Constantine. They found this inclination on the fact that to him we are indebted for the settlement of

barbarians within the empire, and the institution of a titled nobility dependent on the crown. (Eight. Christ. Cent. by White, p. 131).

Now begins the mediaeval era, which extends over the long interval from Charlemagne to Luther and the Protestant Reformation at the opening of the sixteenth century. (Hist of the Christ. Chuch, by Fisher, p. 4).

In calling Middle Ages dark Dr. Roucek condemns Catholicism instead of helping it. We speak of dark Asia, dark Africa of the last century and of dark Europe in the time of Catholicism.

The tenth century is always to be remembered as the darkest and most debased of all the periods of modern history. It was *the midnight of the human mind*, far out of reach of the faint evening twilight left by Roman culture, and further still from the morning brightness of the new and higher civilization. (The Eighteen Christ. Centuries, by the Rev. James White, 219).

The tenth century was a period of barbarism in the west of Europe. That century deserves to be called a "dark" age, however unjust it may be to apply this epithet to the entire mediaeval era. This condition, we have had occasion to explain, was owing chiefly to the political chaos that ensued upon the breaking up of Charlemagne's empire, and to the disuse of Latin as a spoken language, while the modern languages, formed on the basis of it, were not yet reduced to writing. (Hist. of the Christ. Church, by Fisher, p 208).

In the three centuries that follow next, the sway of the papacy is more and more built up in Western Europe. They bring us to the advanced assertion of pontifical authority, in the age of Hildebrand, or Gregory VII, who became Pope in 1073. He ushers in the *flourishing era of papal domination*, which continues to the end of the thirteenth century, or to the papal reign of Boniface VIII, when its prestige and authority began to wane. But even then two centuries elapsed before the Protestant revolt began, centuries during which the forces that produced that great revolt were slowly gathering. (Hist. of the Christ. Church, by Fisher, p. 6).

The manners and feelings of the camp (XI cent.) soon became disseminated among the reverend divines, who inculcated Christianity with a battle axe in their hands. They quarreled with neighbouring barons for portions of land. They seized the incomes of churches and abbeys. Bishop and baron strove with each other who could get the most for himself out of the property of the Church. The layman forced the serfs to elect his infant son to an abbacy or bishopric, and then pillaged the estate and stripped the lower clergy in the minor's name. (Eight. Christ. Cent. by White, pg. 251-252).

During the period from the fifth to the fifteenth century, known by the designation of the "Dark Ages," the civilization of the early pagans, that of the Christians, that of the Mohammedans, and the social and religious inventions of the northern barbarians, may be said to have been thrown into one immense heap of compost from which later customs and religious and political institutions sprung. Polygamy, monogamy, omnigamy, polyandry, prostitution, and all sorts of customs relating to the intercourse of sexes, prevailed in Europe as well as in Asia and Africa. (New Plain Home Talk, by Dr. Foote, p. 890).

Pagans Civilize the Catholic Europe

The remnant of Roman and Greek culture which so powerfully helped to civilize Western Europe after the barbarian invasions. (The Cath. Enc. III, 501).

There were highly civilized nations in antiquity: Assyria, Egypt, Greece, Rome, and there are now China and Japan, whose culture owes nothing to Christianity. (The Cath. Enc. XII, 501).

In the West where there was less culture, and greater value was set upon the outward acts of the priest, the sermon did not excite much attention; although men like Augustine and Ambrose were effective preachers. In the east, on the other hand, fine oratory was prized. The sermon in the fourth century became more rhetorical. Its brilliant thoughts or witty expressions were sometimes received with loud applause. While there were some truly great preachers, like Basil, the two Gregories, and Chrysostom, many were guilty of poor exegesis, want of definite plan and empty rhetorical artifices. (Hist. of the Christ. Church by Fisher, p. 120-121).

When the period of reconstitution began the spirit of discipline, which had given the Northmen success in war,*made them one of the great organizing forces of the early Middle Ages.* Everywhere these "Romans of the Middle Ages" appear as organizers. They took the various material provided for them in Gaul, England, Russia, Southern Italy, and breathed into it life and activity. But races which assimilate are not enduring, and by the end of the twelfth century the Northmen finished their work in Europe and were absorbed into the population which they had conquered and governed. (Cath. Enc. Vol. XI, p. 117).

We shall easily be able to estimate the effect of those numerous schools of life and manners on the country districts in which they were placed. All these establishments had been removed. Barbarism had reasserted her ancient reign; and that the century we have now reached, the institution which alone could compete in its ele-

vating effect with the old imperial subordination, *the Christian Church, had not yet established its authority except for the benefit of ambitious bishops;* and the same anarchy reigned in the ecclesiastical body as in the civil orders. The eight or nine kingdoms spread over the land were sufficiently powerful in their separate nationalities to prevent any unity of feeling among the subjects of the different crowns. (Eight. Christ. Cent. by White, pg. 172.)

He (Charlemagne) held the Popes of Rome and the dignitaries of his empire in perfect submission. (Eight. Christ. Cent. by White, pg. 197).

Papal State of Superstitious Origin

Just as kings at that time founded monasteries and endowed them with landed properties, *that prayers might be offered for them there,* so Pepin wished to provide the Pope with temporal territories, that he might be certain of the prayers of the Popes. * * * Thus did Pepin found the States of the Church. (The Cath. Enc., XIV, 260).

Vice Through Celibacy

Even the lowest class of all, the thralls and villains, were not so much as before in favour of their tonsured brothers, who had escaped the labours of the fields by taking refuge in the abbey. (Eight. Christ. Cent. by White, p. 315).

They had fish in the river, fat beeves upon the meadow, red deer on the hill, ripe corn on the water side, a full grange at Christmas, and snowy sheep at midsummer. (Eight. Christ. Cent. by White, pg. 144).

But how do we find marriage under the new Christian regime? Strange enough! The old pagan law urged marriage; the new Christian law urged celibacy. (New Plain Home Talk, by Dr. Foote, p. 888).

A life of celibacy is rarely a life of virtue ,and I make the remark without ignoring the fact that Newton, Galileo, Michael Angelo, Locke, Hume, Pope, Voltaire, Cowper, and many other distinguished men have lived and died old bachelors. (Plain Home Talk, by Dr. Foote, p. 1183).

The inborn sexual passion is generally too strong in man to be safely denied gratification, and if not gratified in marriage, it is apt to seek gratification in the dens of harlotry, or the secret chamber of the masturbator. Yet those who possess not this passion, "are of all men the most miserable." (Plain Home Talk, by Dr. Foote, p. 1193).

The effect was doubtless to strengthen the pretensions of the Church to spiritual supremacy; but the influence on the morals of the clergy only repeated the deplorable vices of past centuries. There had not been wanting voices of awful rebuke to denounce the ambition of the Church in imposing such unnatural restrictions. St. Bernard, the most conspicuous ecclesiastic of the day, uttered a vigorous protest against the endeavor to enforce purity at war with the instincts of human nature. *Deprive the Church of honorable marriage, he insisted, and you fill her with concubinage, incest, and all manner of nameless vice and uncleanliness.* His warnings were fulfilled to the letter. Notorious illicit unions, or still more degrading "(and probably health destroying)" secret licentiousness became the universal vice of the Church throughout Christendom. (New Plain Home Talk, by Dr. Foote, p. 891).

Unfortunately "the Iron Age," that terrible period of war barbarism, and corruption in high places which marked the breakup of the Carlovingian Empire, followed almost immediately upon this revival. "*Impurity, adultery, sacrilege and murder have overwhelmed the world,*" cried the Council of Trosly in 909. The Episcopal Sees, as we learn from such an authority as Bishop Egbert of Trier, were given as fiefs to rude soldiers, and were treated as property which descended by hereditary right from father to son. A terrible picture of the decay both of clerical morality and of all sense of anything like vocation is drawn in the writings of St. Peter Damian, particularly in his "Liber Gomorrhianus." The style, no doubt, is rhetorical and exaggerated, and his authority as an eye witness does not extend beyond that district of northern Italy, in which he lived, but we have evidence from other sources that the corruption was widespread and that *few parts of the world failed to feel the effect of the license and venality of the times.* How could it be otherwise when there were intruded into bishoprics on every side men of brutal nature and unbridled passions, who gave the very worst examples to the clergy over whom they ruled? Undoubtedly during this period the traditions of sacerdotal celibacy in western Christendom suffered severely, but even though a large number of the clergy not only priests but bishops, openly took wives and begot children to whom they transmitted their benefices. (The Cat. Enc., III, 485).

The muliere subintroductae in the houses of the clergy were a scandal. Among the canons of Elvira against the fearful immorality of the times were several which struck at this practice and the sins of virgins and priest's wives. The Nicene Council attempted to combat the same evil; but the bad practices of the clergy were not stopped, and were even imitated by the virgins, who had their own male "companions."

In the decretal of the Pope Siricius, A. D., 385, we have the first ecclesiastical canon prescribing absolute celibacy for all the higher clergy. According to the Pope's own testimony, the decretal was called forth by *the dreadful immorality of vowed priests and virgins.*

Pelagius was a British monk, who came to Rome in the last decade of the fourth century. Where he was educated we do not know, but wherever he was taught, Greek was among the studies that he had pursued. He was a man of large frame, sober and strict in his morals, and with an understanding clear, if not deep. He was offended by the laxness of conduct which he observed at Rome, even among the clergy, and was inclined to attribute it to the effect of the doctrine of man's helplessness, which nothing in the course of his own religious experience inclined him to adopt. For he had not, like Augustine, wrestled in agony with temptation and been vanquished in the conflict. (Hist. of the Christ. Church, by Fisher, p. 135-136).

Curious regulations were enforced requiring the presence of subordinate clergy in the sleeping apartments of the bishop, archpriest, etc., to prevent all suspicion of scandal. (See e. g., the Council of Tours, in 567, canons XIII and XX). The Cat. En. III 485).

Secular writers affirm that phallic worship, as that religion is called, which defies the female idols alluded to, is the oldest of any religion or belief now known. It certainly antedates the Christian era many centuries. It was before Plato, Pythagoras and Aristotle. It existed extensively in the pagan world in apostolic times, and long after. Indeed, it prevailed in Isernia, *in the kingdom of Naples*, until that kingdom was devastated by the earthquake of 1805, and stranger still, it continues to a considerable extent in Japan at the present time. (New Plain Home Talk, by Dr. Foote, p. 812).

The monogamic system was more strictly adhered to by the Romans two thousand five hundred years ago, and by the northern barbarians of Europe long before Christian teachers were admitted among them, than it has been by any peoples in Christendom. (New Plain Home Talk, by Dr. Foote, p. 993).

The wife could have a separation from her husband if his habits were corrupt, and her parents defended her from any abuses of the marital power; these barbarians abhorred adultery, and the women were so chaste that their virtues were celebrated by their husbands and fathers. As Christianity, clothed in the civilization of the Romans, permeated these people, *they were as much shocked at the vices of the Romans as the latter were surprised at the virtues of the Germans.* (New Plain Home Talk, by Dr. Foote, p. 887).

According to Lecky, "An Italian bishop of the tenth century epigrammatically described the morals of his time when he declared that if he were to enforce the canons against unchaste people administering ecclesiastical rites no one would be left in the church except the boys; and if he were to observe the canons against bastards these also must be excluded. A tax called cullagium, which was in fact a license for clergymen to keep concubines was, during several centuries systematically levied by princes." (New Plain Home Talk, by Dr. Foote, p. 892).

The scandals caused by the conduct of a dissolute bishop of Liege, about 1180 aroused the zeal of a holy priest of the diocese, Lambert le Beghe, who spent his fortune in founding an institution at Liege for widows and single women. The associates called themselves *Beghines*, corrupted to Beguines, after their founder. (Cath. Dic., 74).

In the first place disabilities of all kinds were enacted and as far as possible enforced against the wives and children of ecclesiastics. Their offspring were declared to be of *servile condition*, debarred from sacred orders, and, in particular, incapable of succeeding to their father's benefices. The earliest decree in which the children were declared to be slaves, the property of the *Church, and never to be enfranchised*, seems to have been a canon of the Synod of Pavia in 1018. Similar penalties were promulgated later on against the wives and concubines, who by the very fact of their unlawful connection with a sub-deacon or clerk of higher rank became liable *to be seized as slaves by the over-lord.* (The Cath. En. III, 486).

Never had the drunkenness, the debauchery and personal indulgences of the upper ecclesiastics reached such a pitch before. The gluttony of friars and monks became proverbial. The community of certain monasteries complained of the austerity of their abbots in reducing their ordinary dinners from sixteen dishes to thirteen. The great St. Bernard describes many of the rulers of the Church as keeping sixty horses in their stables, and having so many wines upon their board that it was impossible to taste one-half of them. (Eight. Christ. Cent. by White, pg. 274).

The removal of the Papal See to Avignon, during the period of the Great Schism, only made matters worse. We have a remarkable picture of society at that time by Petrarch. He could find no language of sufficient strength to express his abhorrance of that ecclesiastical Babylon, though he was restrained by fear from giving full utterance to his feelings. *Chastity was a reproach, and licentiousness a virtue.* The aged prelates surpassed their younger brethren in wickedness, as in years. The vilest crimes were the

pastimes of pontifical ease. Juvenal or Brantone describe no scenes of more shameless corruption. (New Plain Talk, by Dr. Foote, p. 891).

At Avignon, where the establishment (prostitution) was kept up during the whole period of the Popes' residence, the inmates were subjected to a weekly examination. (The En. Br., Vol. VI. p. 460).

The monks and nuns who had almost universally fallen into evil courses, were forcibly reformed by the laws of a second St. Benedict. (Eight. Christ. Cent. by White pg. 200).

In some Swiss cantons it was the custom to oblige a new pastor, on entering upon his functions, to select a female companion, as a necessary protection to the virtue of his parishioners, and the peace of the families entrusted to his spiritual direction. Indeed, it appears, on the authority of the Council of Placentia, in 1322, that such a practice was not uncommon in Spain. A dreadful encouragement to wantonness of the clergy was presented by the example of the supreme authorities at Rome. Sacerdotal marriage had been scarcely driven entirely from the Church when the morals of the Roman ecclesiastics became the disgrace of Christendom. (New Plain Home Talk, by Dr. Foote, p. 891).

Morals were in as low a state as learning. Debauchery, drunkenness, and uncleanness were the universal characteristics both of monk and secular. (Eight. Christ. Cent. by White, pg. 222).

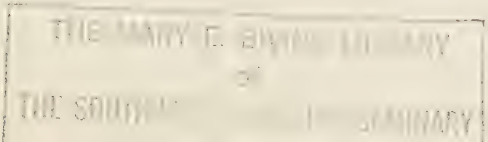
The ignorance and degradation of the multitudes, the cruelty of the lords, and the unchristian ambition and unrestrained passions of the clergy. (Eight. Christ. Cent. by White, pg. 241).

These efforts, instead of having their intended effect, were followed by the grossest excesses everywhere, so that the clergy were forbidden to visit the houses of single women and widows; and even *the nunneries became the abodes of harlots.* When the Church gave up the attempt to control the laity, it hoped to succeed with the priesthood, by concentrating its ascetic efforts upon it. But here it signally failed, and the open debauchery of priests was sufficient to attract the observation and denunciation of the civil authority. (Plain Home Talk, by Foote, p. 1035).

No Education for Poor

Convents and boarding schools wherein girls of wealth were educated taught nothing more than the rudiments of learning, with so-called "accomplishments." The daughters of the poor received no education at all.

Bibles, Pictures. In the Middle Ages the Church made use of



pictures as a means of instruction to supplement the knowledge acquired by reading or oral teaching. For books only existed in manuscript form and, being costly, were beyond the means of most people. Besides, had it been possible for the multitude to come into the possession of books, they could not have read them, since in those rude times, education was the privelege of few. In fact, hardly anyone could read, outside of the ranks of the clergy and the monks. (Cath. Enc. Vol. II, pg. 546).

Prostitutes Pray for Us

Pope Innocent III, (1198-1216) pronounced it a praiseworthy act to marry a prostitute; and Gregory IX, a few years later, wrote to Germany that brothel keepers were not to prevent prostitutes from attending missions and that clergy and laity who drew profit from prostitution were banned. "Urge bachelors," he wrote "to marry repentant girls, or induce the latter to *enter the cloister.*" (The En. Br., Vol. VI., p. 460).

The "school room" was, until as late as the twelfth century, the cloister of the monastery and, in the case of some very popular teachers, the street or a public square. The floor of the school room was strewn with straw on which the pupils sat—boarded floors and benches do not appear to have been in use in schools until the fifteenth century. (The Cat. En. III, 351).

That the medieval scholar dreaded the rod is clear from an episode in the history of the school of St. Gall where, in order to escape a birching, the boys set fire to the monastery. (The Cat. En. III, 351).

But Charlemagne's object was higher and more liberal than this. Whatever monastery he founded or endowed was forced to maintain a school as part of its establishment. (Eight. Christ. Cent. by White, pg. 195).

Even Christianity was almost obliterated; the sexual morality of those ages may be inferred from one of the edicts of Charlemagne, which was as follows:

"We have been informed, to our great horror, that many monks are addicted to debauchery and all sorts of vile abominations, even to unnatural sins. We forbid all such practices in the most solemn manner; and hereby make known that all monks who indulge in the gratification of such lusts will be punished by us so severely that no Christian will ever care to commit such excesses again. We command our monks to cease swarming about the country, and we forbid our nuns to practise fornication and intoxication. We shall not allow them any longer to be whores, thieves, murderers, etc.; to

spend their time in debauchery and *singing improper songs;* priests are herewith forbidden to haunt taverns and market places for the purpose of *seducing mothers and daughters,"* etc. (New Plain Home Talk, by Dr. Foote, p. 890).

Better the unreasoning vigour of the Normans, and their wild trust in Thor and Odin—their spirit of personal independence and pride in the manly exercises—than the creeping submission of an uneducated population, trampled on by their brutal lay superiors, and cheated out of money and labour by the artifices of their priests. (Eight. Christ. Cent. by White, pg. 222).

Owing to the constant struggles going on there had been for long no safety except in the towns. (Prot. Rev. by F. Seebohm, pg. 36).

The clergy in Ireland probably for the sake of greater stability and safety, *tended to cluster together under some monastic rule;* and the laity abandoned to themselves, fell a prey to gross superstitions and excesses. (Addis, Cath. Dictionary, p 466).

The laxity and tepidity which prevailed among a portion of the Spanish clergy were a serious grief to him (to St. Dominic *1170). (Addis, Cath. Dic. 283).

The crimes of the clergy were always more lightly punished in Spain than those of other men. (The Goths, by Bradley, p. 355).

The duties of the clergy were conceived of, as well as their lives judged, too much an outward, unspiritual standard. The tendency was to think that ordination conferred in some magical way all needed abilities. Such ideas were especially prevalent in the west, and thus it came about that *education was discredited,* notwithstanding the influence in an opposite direction of such men as Augustine. In the West there were no theological schools, and but few cloisters, and, except in the single case of the North African bishops, the clergy had to submit to no examinations. To make up, as far as possible, for these defects, Augustine, and others who were imbued with a like spirit, gathered their clergy about them in the same dwelling and at a common table. The outlook in the East was better. There the traditions of the ancient Greek culture had not lost their influence. There, also, were the great theological schools of Alexandria and Antioch, as well as many cloisters, which furnished a valuable, though often narrow education. *On the whole, however, the common school of a clergyman was his practical training in the lower clerical offices.* (Hist of the Christ. Church, by Fisher, p. 102).

As to his theological tenets, or knowledge of history, either sacred or profane, the highest ecclesiastic was on the same level of

utter ignorance and indifference with the lowest of his serfs. (Eight. Christ. Cent. by White, pg. 222).

Before the middle ages the institutions and ministers of the Church became a by-word for vice. Charlemagne made an effort to suppress the prevailing disorder, but his private life was licentious. (En. Br., 6/459).

Ignorance had become a badge of all the governors of the Church—ignorance and debauchery, and a tyrannical oppression of their inferiors. (Eight. Christ. Cent. by White, pg. 148).

Since the coronation of Charlemagne (800), the relations of Church and State had been ill defined, full of the seeds of future contentions, which afterward bore fruit in the prolonged "War of Investitures," begun by Pope Gregory VII and the Emperor Henry IV (1075), and brought to a close by Callistus II and Henry V (1122). Neither the Church nor the Empire was able to make itself politically supreme in Italy. Throughout the eleventh century the free Italian communes had arisen, owing a nominal allegiance to the Empire as having succeeded to the power of ancient Rome and as being the sole source of law and right, but looking for support, politically as well as spiritually, to the papacy. (Cath. Enc. Vol. VII, p. 57).

There must have been quarrelings and brutal animosities on the outskirts of his domain, where half-converted Franks carried fire and sword, in the name of religion, among the still heathen Saxons; there must have been *insolence and cruelty among the bishops and priests*, whose education in the majority of instances was limited to learning the services of the Church by heart. (Eight. Christ. Cent. by White pg. 194).

When a stickler for court etiquette insisted on the final ceremony of kissing the foot of the feudal superior, the duke made a sign to one of his piratical attendants to go through the form instead of him. (Eight. Christ. Cent. by White, pg. 226.)

Julius II, as we have seen, was the fighting Pope. The scandal in his case was the lust of war and the extension of Papal territory. (Protestant Rev., by Seebohm, p. 206).

France of the eleventh century, warlike, violent, still barbarous, but thoroughly animated by an ardent faith. (Cath. Enc. Vol. VI, pg. 190).

Catholics Destroy Civilization

Albigenses. They inveigled against the vices and worldliness of the clergy.

Innocent proclaimed a crusade or holy war, with indulgences, against the Albigensian heretics, and requested Philip II, the king of France, to put himself at its head. The king refused, but permitted any of his vassals to join it who chose. An army was collected, composed largely of desperados, mercenary soldiers, and adventurers of every description, whose sole object was plunder.

The war opened in 1209 with the siege of Beziers and the massacre of its inhabitants. The war lasted many years and became political; in its progress great atrocities were committed, *Languedoc was laid desolate and the Provencal civilization destroyed.* (Addis Cath. Dic. 18).

One of the causes that favored this sect was the contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous, lives of the latter. (The Cath. En. I, 268.)

Properly speaking, *Albigensisnism* was not a Christian heresy but an extra-Christian religion. Ecclesiastical authority, after persuasion had failed, adopted a course of severe repression, which led at times to regrettable excess. (The Cath. En. I, 269).

Some of Cyrill and Method's priests were tortured; and others homes plundered; still others, barefoot and naked were thrown on thorns, even old men of David's age. Those of the priests and deacons, who were younger were sold to the Jews; from this number those who filled the office of teachers (in reality the higher priests) as it was Horazd and Climent the older, a very wise man, and Vavrinec, Naun, Angelar, these very well known, were chained and placed in prison. And when from prince (Svatopluk) they had permission to do with the prisoners what they wished, they dragged them from prison and beat them. After this inhuman whipping, they were given to the soldiers, to be taken out of the country, everyone to a different place in the vicinity of the Danube. (Cirk. Pomery, Medvecky, 12).

Guelphs and Ghibellines, names adopted by the two factions that kept Italy divided and devastated by civil war during the greater part of the later Middle Ages. (Cath. Enc. Vol. VII, p. 56).

The hundred years' war with England had also tended to consolidate the French nation. (Prot. Rev. by F. Seebohm, pg. 44.)

Caesar, however, continued his infamous career of simony, extortion and treachery, and by the end of 1502 had rounded out his possessions by the capture of Camerino and Sinigaglia. In October of that year Orsini conspired with his generals to destroy him. With coolness and skill Caesar decoyed the conspirators into his power and put them to death. The Pope followed up the blow by proceeding against Orsini with greater success than formerly. Car-

dinal Orsini, the soul of the conspiracy, was committed to Castle St. Angelo; twelve days later he was a corpse. Whether he died a natural death or was privately executed, is uncertain. Losing no time, Caesar returned towards Rome, and so great was the terror he inspired that the frightened barons fled before him, says Villari (I,356) "as from the face of a hydra." (Cath. Enc. Vol. I, pg. 292).

Excommunication for Worldly Interests

Excommunication was the first step in church discipline. It was a custom that had existed among the Jews in the case of heretics and wrong doers. (Hist. of the Christ. Church, by Fisher, p. 58).

The Jewish priesthood was not only numerous, but also most exact in the offering of the daily privilege to perform before Yahweh. The high priest, a person most sacred, stood at the head of the hierarchy, and acted as final arbiter of all religious controversies.

Besides local Sanhedrins, there were synagogues supplying the ordinary religious and educational needs of the people, and wielding of power of *excommunication* against breakers of the law, oral and written. (The Cath. En. Vol. VIII, p. 400).

In times of disputed succession the Church claimed the right to defend herself, then to keep order and eventually to nominate the ruler. This, however justifiable in itself and however at times beneficial, often drove the ecclesiastical order into the arms of one or other political party; and the cause of the Church often became identified with a particular claimant for other than Church reasons; and the penalties of the Church, *even excommunication, were at times imposed to defend worldly interests.* (The Cath. En. VI, 63.)

The representatives of the monks having confessed that they had given John a secret pledge to elect none but the bishop of Norwich, were released from the promise by Innocent, and at his suggestion elected Stephen Lenfibon, who was consecrated by the pope on the 17th of June, 1207. On hearing the news the king banished the monks of Canterbury and lodged a protest with the Pope, in which he threatened to prevent any English appeals from being brought to Rome. *Innocent replied by laying England under an interdict* (March, 1208), *and excommunicated the king* (November 1209). As John still remained obstinate, *the Pope at length invited the French king, Philip Augustus, to enter England and depose him.* It was this threat which forced John to sue for a reconciliation; and the first condition exacted was that he should acknowledge Lang-

ton as archbishop. During these years Langton had been residing at Pontigny, formerly the refuge of Becket. He had addressed to the English people a dignified protest against the king's conduct, *and had at last pressed the Pope to take extreme measures.* (The En. Br. XVI, 178).

Arbitration as Old as Civilization

Arbitration is unquestionably one of the oldest and most widely used legal devices for the settlement of international disputes. The recently discovered records at Boghazkoi and Tel-al-Amarna indicate that it was often resorted to *among the early Oriental peoples* as a means of securing an amicable settlement of their almost incessant disputes. *It was among the Greeks, however, that it reached its greatest flourescence.* The Hellenic world was composed of a number of independent states closely resembling in their powers and practices the modern national states. The records, of which a great number have been preserved, indicate that an important role was played by arbitration in the international affairs of these states.

During the rise and preeminence of the Roman state the practice of arbitration fell into decay owing to the military character of the Roman Empire and to the prevailing theory that there was no other state enjoying equal legal capacity, a theory which naturally precluded the development of international law and arbitration.

It is not until well into the mediaeval period that records are again found of international arbitration. The early theory of European political organization was that *the Holy Roman Empire* was the successor to the classical Roman Empire, and that, therefore, the various kings in Europe owed obedience to the emperor. The failure of the empire, however, to sustain the role with proper force led to the gradual recognition of the principle that the monarchs of the European politics were legal equals, and from this it was but a single step to the development of international arbitration as a mode of settling controversies. Throughout Europe, for the greater part of the so-called feudal period, the active principle of the procedural law was that no man could be tried except by his equals or by a superior. The adoption of this principle into the rudimentary international law of the time marked a great advance in the growth of the legal regulation of international relations. *One of the important early arbitrations was a dispute submitted to Henri VI of England by the kings of Castile and Aragon.* (1180). (Nelson's Enc. I, 315C).

Arbitration, a term derived from the nomenclature of Roman law, and applied to an arrangement for taking and abiding by, the

judgment of a selected person in some disputed matter, instead of carrying it to the established courts of justice. (The En. Br., II, 324).

But the temper of French thought is expressed in the protest of King Philip that he would submit to arbitration, as did Edward I, and the Count of Flanders, but that he looked for nothing more than arbitration, not for recourse to the Pope as to a higher *feudal court.* (The Cat. En., XI, 455).

Hugo Grotius, the father of the present system of international law, who was well acquainted with the works of Erasmus, and like him rejected Machiavellian principles and sought to base the law of nations upon the golden rule. (Prot. Rev. by F. Seebohm, pg. 220).

The method of settling international disputes by arbitration is regarded with increasing favor. It was adopted with happy results at the close of the American Civil War, for the settlement of controversies between Great Britain and the United States. (Hist. of the Christ. Church, by Fisher, p. 660).

The increasing movement of arbitration, growing stronger with each fresh exercise of it, together with the fact that owing to the action of Italy *the Popes have been excluded from the Hague Conference.* (Cat. En. XI, 455).

Popes Enslave the Serfs

The Roman civil law had indeed been brought in by the ecclesiastics and the lords favoured it because *it tended to regard serfs as slaves.* The serfs naturally hated it because it tended to harden their lot. There was no good in appealing to it. It was one of their grievances. So the peasants of each place must fight it out with their own lords. They must rebel or submit, waiting for better days, if ever these should come. (Prot. Rev. by F. Seebohm, pg. 35).

The great revival of legal studies which took place at Bologna about the year 1000 had also been preceded by a corresponding activity elsewhere—at Pavia by a famous school of *Lombard Law*, and at Ravenna by a yet more important school of *Roman Law*. And in Bologna itself we have evidence that the Digest was known and studied before the time of Irnerius (1100-30). This instruction again was of a kind which the monastic and cathedral schools could not supply, and it also contributed to meet a new and pressing demand. The neighboring states of Lombardy were at this time increasing rapidly in population and in wealth; and the greater complexity of their political relations, their growing manufactures and commerce, demanded a more definite application of the principles

embodied in the codes that had been handed down by Theodosius and Justinian. *But the distinctly secular character of this new study, and its close connection with the claims and prerogatives of the Western emperor, aroused at first the susceptibilities of the Roman See, and for a time Bologna and its civilians were regarded by the Church with distrust and even with alarm.* (Enc. Brit., Vol. XXVII, p. 750).

Emperor Protects Women and Children Against the Monks

A few of the churches which Constantine built received revenues from the public funds, while to others were given the treasures of confiscated temples. Ecclesiastical property now rapidly accumulated. The Church was made the heir of all clergymen who died without leaving wills. The right to receive legacies became, on account of the piety and superstition of the times, a fruitful source of wealth. This right was, however, so abused that Valentinian I (364-375) found it necessary to make a law *protecting women and minors from the avarice of the monks and the clergy.* The offices of the Church were turned by many into a means of personal enrichment. (Hist. of the Christ. Church, by Fisher, p. 100).

People Massacre Popists

Gregory X (1271-1276), condemned Charles for the oppression by which he was exhausting Sicily. But Martin IV, a Frenchman,*gave himself entirely to the furtherance of the king's wishes.* In Sicily the tyranny became so intolerable that at the hour of vespers on Easter Monday, 1282, a rising took place and all of the French on the island were massacred. The power of the Pope in Sicily was destroyed. (Hist. of the Christ. Church, by Fisher, pg. 200.)

Women in the Yoke

Hard, too, it seemed to them when, on the death of a peasant, the lord's agent came and carried off from the widow's home the heriot or 'best chattel,' according to the feudal custom—perhaps the horse or the cow on which the family was dependent. (Prot. Rev. by F. Seebohm, pg. 34).

When the poor man has managed 'by the sale of the coat on his back,' after hard toil to pay his taille, and hopes he may live out the year on the little he has left, then come fresh troops to his cottage, eating him up. In Normandy multitudes have died of hunger. From want of beasts men and women have to yoke themselves to the carts, and others, fearing that if seen in the daytime they

will be seized for not having paid their taille, are compelled to work at night.' (Prot. Rev. by F. Seebohm, pg 46, 47).

Cruel Punishments

During the Middle Ages * * * cruel punishments were commonly employed, and the death penalty was very frequently inflicted. This severity was, in general, an inheritance from the Roman Empire. * * * One of the most horrible forms of punishment, was burning at the stake. * * * The words of Exodus (XXII, 18), "Wizards, thou shalt not suffer to live," sank deep into the consciouness of the medieval people, were literally interpreted, and rigidly observed. Witches were burned in England as late as the time of Sir Matthew Hale (1609-76). (The Cath. En. XII, 567.)

JUS PRIMAE NOCTIS.

The idea has been called a "learned superstition" and arose partly, perhaps, from the ecclesiastical droit du seigneur or right of the lord decreed by the *Council of Carthage* (397 A. D.), enjoining continence in the newly married couple for the first night and later the first three nights after marriage. (New Int. En., Vol. 13, p. 48).

Council Allows Servitude to the Jews

The Third Council of Orleans (538) made some important canons. It allowed that Christians should be in servitude to Jewish masters. (Cath. Dictionary, 493).

Council With Cudgels

The fourth General Council of Chalcedon, which, in 451 condemned the errors of Eutyches and affirmed two natures in Christ.

The coarse and fanatical Dioscorus (who presided) would allow no notes of the proceedings to be made except by his own creatures, and he was afterward accused of having falsified the Acts. He called in soldiers and monks armed with cudgels, cruelly maltreated Flavian and cast him into prison, and forced the other Fathers by outrage and starvation to sign a blank paper on which he afterwards wrote the condemnation of Flavian, who died shortly afterwards of the ill usage he had received. (Cath. Dic., 139).

By fraud and bribery, the Western councils of Arles and Milan were prevailed on to pronounce against Athanasius. He now stood alone against the world, and for six years was sheltered by faithful monks in the lonely monasteries of Thebais, situated on the tops of mountains or on the islands of the Nile. Finally the Nicene the-

ology established its ascendency. (Hist. of the Christ Church, by Fisher, p. 131.)

THE COUNCIL OF TRENT 1545-1555.

They took the same line as at Ratisbon, and urged the doctrine of justification by faith as common Christian ground. But the Jesuits in the Council, under the instruction of Loyola, opposed it with all their might. The dispute was long and hot, and even led to personal violence. One holy Father was so angry that he seized another by the beard. The Jesuits prevailed, and carried the decision of the Council their own way. (Prot. Rev. by F. Seebohm, pg. 212.)

Cardinal Newman, an admirer of the Oecumenical Councils, says that "they have nothing to boast of in regard to the fathers, taken individually, which compose them. They appear as the antagonist host in a battle, not as the shepherds of their people." And he has drawn a graphic picture of the scenes of violence at Ephesus in 431, where Cyril and other leaders, inflamed with bitter hostility, appeared each with an armed escort. Even at Chalcedon, the outcries of the bishops, and other unseemly displays of passion were such as would hopelessly disgrace any modern church assembly. (Hist. of the Christ. Church, by Fisher, p. 135.)

Penniless Maximilan looked on well pleased, and wrote to a Saxon counsellor, "All the popes I have had anything to do with have been rogues and cheats." (Eight. Christ. Cent. by White, p, 425.)

He even advanced in his course, and wrote to the Pope himself an account of the iniquities of Rome. "You have three or four cardinals," he says, "of learning and faith; but what are these three or four in so vast a crowd of infidels and reprobates? The days of Rome are numbered, and the anger of God has been breathed forth upon her. *She hates councils*, she dreads reforms, and will not hear of a check being placed on her desperate impiety." (Eight. Christ. Cent. by White, p. 426.)

Dr. Roucek in the Church Councils shows the Catholic Culture. According to this also the Council in Constance which burned Huss and Jeronim shows a cultured work!

Pope Against Magna Carta

Magna Carta is an elaboration of the accession of Henry I, and is based upon the Articles of the Barons. It is, however, very much longer than the former charter and somewhat longer than the Articles, while a comparison between the two documents suggests that

in other days also influences favorable to the church and the clergy were at work while the famous charter was being framed. *When one reflects how active and prominent Langton and other prelates were at Runnimede the change is not surprising.* (The En. Br. XVIII, 317).

At Runnymede he (the Archbishop Langton) appeared *as a commissioner on the king's side,* and his influence must therefore be sought in those clauses of the Charter which differ from the original petitions of the barons. Of this the most striking is that which confirms the "liberties" of the church; and this is chiefly remarkable for its moderation. . . .

It is important to observe that in this constitutional conflict Langton was labouring for the liberties of England and *seeking to check the royal tyranny, which was the chief danger to the Catholic Church in that country,* and which, in a later age was to be one of the main factors in bringing about the separation between England and the Holy See. (The Cat. En., VIII, 792).

He (Langton) was allowed to return in 1218, after the death of Innocent and John. From that date till his death *he was a tower of strength to the royal party.* (The En. Br. XVI, 178.)

But when *the pope hurled his anathemas at the barons of England because they would not give up the Great Charter* which they had wrested from their humiliated Monarch, his words aroused indignation, and his interdict was treated by them with contempt. (Hist. of the Christ. Church, by Fisher, pg. 193.)

He (the king) had accepted the terms demanded by the barons, but he would do so only so long as he was compelled to. He had already taken measures to acquire both juridical and physical weapons against his enemies *by appealing to his suzerain, the pope,* and sending abroad of mercenary troops. *By a Bull dated 24 August at Angagni, Innocent III revoked the charter and later on excommunicated the rebellious barons.*

But, more than this, he maintained quite correctly that the king had made the concessions under compulsion, and that the barons were in open rebellion against the crown. (The Cath. En. IX, 533.)

The largest class is that dealing directly with the abuses from which the baronage had suffered, fixing the amount of reliefs, *protecting heirs and widows from the crown* and from Jewish creditors, preserving the feudal courts from the invasions of royal justice, and securing the rights of baronial founders *over monasteries.* (The Cath. En. IX, 532.)

That the charter enjoyed an exaggerated reputation in the days

of Coke and of Blackstone, no one will now deny, and a more accurate knowledge of the meaning of its different provisions has shown that a number of them used to be interpreted quite erroneously. (The Cath. En. IX, 531.)

It must be admitted that many of the clauses are directed solely to the grievances of the barons; that some of the measures enforced, such as the revival of the baronial courts, would be injurious to the national interests; that, even when the right of freemen were protected, *little security if any was given to the numerous villein class.* (The Cath. En. IX, 532.)

The American Revolution, based on the fundamental principle of "no taxation without representation," could not fail to rouse in women a sense that they were entitled equally with men to representation. That it did so is evidenced by the famous letter of Abigail Adams to her husband, John Adams, while he was sitting in the Continental Congress: I long to hear that you have declared an independency. . . . Do not put such unlimited power into the hands of husbands. Remember all men would be tyrants if they could. . . . will not hold ourselves bound to obey any laws in which we have no voice or representation." (The Enc. Amer. 29, 446).

Charles Martel Anti-Papal

It was about this time (after 717) that Charles banished Rigobert, the Bishop of Reims, who had opposed him, appointing in his stead the warlike and unpriestly Milon, who was already Archbishop of Trier. (The Cath. En. III, 629.)

The reign, which in the beginning was so full of bloody conflicts and later of such incessant strife, would have been an impossibility had not Charles procured means sufficient to attract and compensate his partisans. For this purpose he conceived the idea of giving them the usufruct of a great many ecclesiastical lands, and this spoilation is what is referred to as *the secularization by Charles Martel.* (The Cat. En. III, 630.)

"Catholic" Hero in Hell

This spoilation and the conferring of the principal ecclesiastical dignities upon those who where either totally unworthy or else had naught but their military qualifications to recommend them—as for instance the assignment of the episcopal Lee of Reims and Trier to Milon—were not calculated to endear Charles Martel to the clergy of his time. Therefore, in the ninth century Hincmar of Reims related the story of the vision with which St. Eucher was said to have

been favored and *which showed Charles in hell, to which he had been condemned for robbing the Church of its property.* (The Cat. En. III, 630.)

Could the gratitude of Church or State be too generous to the man who preserved both from the sword of the destroyer. If Charles pillaged a monastery or seized the revenues of a bishopric, nobody found any fault. It was almost just that he should have the wealth of the cathedral from which he had driven away the mufti and muezzin. But monasteries and bishops were still powerful, and did not look on the proceedings of Charles the Hammer with equanimity of the unconcerned spectators. (Eight. Christ. Cent. by White, pg. 181.)

Catholics Weak Against the Mohammedans

In the spring of 778, Charles (the Great) with a host of crusaders, speaking many tongues, and which numbered among its constituents, even a quota of Lombards moved towards the Pyrenees.

Apart from the moral effect of this campaign upon the Moslem rulers of Spain its result was insignificant. (The Cat. En. III, 613.)

The Turks succeeded in gaining possession of Otranto and threatened *Italy* with conquest. At an assembly held at Rome and presided over by Sixtus IV, ambassadors from the Christian princes again promised help; but the condition of Christendom would have been critical indeed had not the death of Mohammed II occasioned the evacuation of Otranto, while the power of the Turks was impaired for several years by civil wars among Mohammed's sons. (The Cath. Enc. IV, 555.)

Asia Minor, Palestine, and Northern Africa, the earliest homes of Christianity, had long since been subjected to the yoke of Islam. Of the many communities of believers which once flourished in these regions only a few feeble churches of heretical sects had survived. Prominent among these were the Armenians, the Nestorians, and the Copts. From Asia, *Mohammedanism had advanced into Southeastern Europe*, and threatened to reduce still further the bounds of Christendom. But popes as well as princes were too much absorbed in schemes of worldly ambition to seek earnestly for the triumph of the gospel over its enemies. (Hist. of the Christ. Church, by Fisher, p. 449.)

Instead of concentrating the forces of Christendom against the Mohammedans, the pope himself disbanded them by proclaiming (1209) a crusade against the Albigenses in the South of France, and against the Almohades of Spain (1213), the pagans of Prussia, and John Lackland of England. At the same time there occurred out-

bursts of mystical emotion similar to those which had preceded the first crusade. (The Cath. En., Vol. IV, p. 550.)

The civil wars in France, the crusades against the Hussites, and the Council of Constance, prevented any action from being taken against the Turks. (The Cat. Encyc. IV, 554.)

Innocent VIII, 1484-1492—Innocent VIII, after waging a fruitless war with Naples, made an alliance with Lorenzo de Medici, and, by following his advice, won the title of "Constant Guardian of the peace of Italy." *He received an annual tribute from the sultan* for detaining his brother and rival as a prisoner at the papal court, instead of sending him to lead a force against the Turks, the enemies of Christendom. (Hist. of the Christ. Church, by Fisher, p. 266.)

Crusades—Ferocity and Superstition

A crusade against the enemies of the faith was proclaimed in the year 1095, and from all parts of Europe a great cry of approval was uttered in all tongues, for it hit the right chord in the *ferocious and superstitious* heart of the world. (Eight. Christ. Cent. by White, pg. 260).

The authority of the church also helped to limit the power of the king. Through rich and frequent donations the clergy became the largest property holders in the kingdom; they also received from the crusaders important estates situated in Europe. In spite of the aforesaid restrictions, in the twelfth century the King of Jerusalem had a large income.

Though the struggle against Saladin was already under way, it was unfortunately conducted without order or discipline. Notwithstanding the truce concluded with Saladin, Renaud de Chatillon, a powerful feudatory and lord of the trans-Jordanic region, which included the fief of Montreal, the great castle of Karak, and Oilet, a port on the Red Sea, sought to divert the enemy's attention by attacking the holy cities of the Mohammedans. Oarless vessels were brought to Oilet on the backs of camels in 1182, and a fleet of five galleys traversed the Red Sea for a whole year, *ravaging the coasts* as far as Aden; a body of knights even attempted to seize Medina. In the end this fleet was destroyed by Saladin's, and, to the great joy of the Mohammedans the Frankish prisoners were put to death at Mecca. Attacked in his castle at Karak, Renaud twice repulsed Saladin's forces (1184-86). A truce was then signed, but Renaud *broke it again and carried off a caravan in which was the sultan's own sister.* In his exasperation, Saladin invaded the Kingdom of Jerusalem and, although Guy de Lusignan gathered all his forces to repel the attack, on 4 July, 1187, Saladin's army annihilated that of the Christians on the shores of Lake Tiberias. The king, the

grand master of the Temple, Renaud de Chatillon, and the most powerful men in the realm were made prisoners. After slaying Renaud with his own hand, Saladin marched on Jerusalem. The city capitulated 17 September, and Tyre, Antioch, and Tripoli were the only places in Syria that remained to the Christians. . . .

Frederick Barbarossa entered into negotiations with Isaac Angelus, Emperor of Constantinople, with the Sultan of Iconium, and even with Saladin himself. It was, moreover, the first time that all the Mohammedan forces were united under a single leader; Saladin, while the holy war was being preached, organized against the Christians something like a counter-crusade. Frederick Barbarossa, who was first ready for the enterprise, and to whom chroniclers attribute an army of 100,000 men, left Ratisbon 11 May, 1189. After crossing Hungary he took the Balkan passes by assault and tried to outplan the hostile movements of Isaac Angelus by *attacking Constantinople.* Finally, after the *sack of Adrianople,* Isaac Angelus surrendered, and between 27 and 30 March, 1190, the Germans succeeded in crossing the Strait of Gallipoli. As, usual, the march across Asia Minor was most arduous. With a view to replenishing provisions, the army took Iconium by assault. On their arrival in the Taurus region, Barbarossa tried to cross the Selef (Kalykadnos) on horseback and was drowned. (The Cath. Encyc. IV, 547.)

Catholic Scandals Even in the Holy Land

In 1147 he went on the Second Crusade, accompanied by his wife, *whose frivolous conduct in the Holy Land aroused much scandal.* In 1152 he was divorced from Eleanor, who married within a few weeks, Henry Plantagenet, bringing him as her dowry Aquitaine with other lands, and making the English King more powerful in France than Louis himself. (New Int. Enc. Vol. XII, pg. 473.)

The Age of Madness

In 1212 a young shepherd of Vendome and a youth from Cologne gathered thousands of children whom they proposed to lead to the conquest of Palestine. The movement spread through France and Italy. This "Children's Crusade" at length reached Brindisi, where merchants sold a number of the children as slaves to the Moors, while nearly all the rest died of hunger and exhaustion. (The Cat. Encyc. IV, 550.)

And when the madness of the time had originated a Crusade of Children, and 90,000 boys of ten or twelve years of age had commenced their journey, singing hymns and anthems, and hoping to

conquer the infidels with the spiritual arms of innocence and prayer, the whole band melted away before they reached the coast. (Eight Christ. Cent. by White, pg. 269.)

Most of the children had died of fatigue or starvation, and the survivors had been seized as legitimate prey and sold as slaves. (Eight. Christ. Cent. by White, pg. 269.)

Crusaders Raise Up the Golden Calf

The expenses of preparing for the pilgrimage had impoverished the richest of the lords of the soil. They had been forced to borrow money and to mortgage their estates to the burghers of the great commercial towns, which, quietly and unobserved, had spread themselves in many parts of France and Italy. Genoa had already attained such a height of prosperity that she could furnish vessels for the conveyance of half the army of the Crusade. In return for her cargoes of knights and fighting-men, she brought back the wealth of the East—silks and precious stones, and spices and vessels of gold and silver. The necessities of the time made the money-holder powerful. (Eight. Christ. Cent. by White, pg. 272.)

The maritime powers of Italy, whose assistance was indispensable to the Christian armies, thought only of *using the Crusaders for political and economic ends. . . .*

Essentially the work of the popes, these Holy Wars first of all helped to strengthen pontifical authority; they afforded the popes an opportunity to interfere in the wars between Christian princes, while the temporal and spiritual privileges which they conferred upon crusaders virtually made the latter their subjects. At the same time this was the principal reason why so many civil rulers refused to join the Crusades. (The Cath. En. Vol IV, p. 556.)

The Crusades had not depopulated England to the same extent as some of the other countries in Europe. (Eight. Christ. Cent. by White, p. 292.)

The question of a crusade was always being agitated in the West, but except among men of a religious turn of mind, like St. Louis, there was no longer any earnestness in the matter among European princes. They looked upon *a crusade as a political instrument,* to be used only when it served their own interests. (The Cath. En. IV, 551.)

The princes of the West assumed the cross in order to appropriate to their own use the titles which, for the defrayal of crusade expenses, they had levied upon the property of the clergy. For these sovereigns the crusade had no longer any but a fiscal interest. (The Cath. En. IV, 553.)

The leagues for the crusade were no longer anything but political combinations, and the preaching of the *Holy War seemed to the people nothing but a means of raising money.* (The Cath. En. IV, 555.)

Peter I undertook a voyage to the West (1362-65) in the hope of reviving the enthusiasm of the Christian princes. Pope Urban V. extended him a magnificent welcome. . . . Everywhere King Peter was tendered fair promises, but when, in June, 1365, he embarked at Venice he was accompanied by hardly any but his own forces. After rallying the fleet of the Hospitallers, he appeared unexpectedly before the Old Port of Alexandria, *landed without resistance, and plundered the city for two days, but* at the approach of an Egyptian army his soldiers forced him to retreat, 9-16 October, 1365. Again in 1367 he pillaged the ports of Syria, Tripoli, Tortosa, Laodicea, and Jaffa, thus destroying the commerce of Egypt. Later, in another voyage to the West, he made a supreme effort to interest the princes in the crusade, but on his return to Cyprus he was assassinated, as the result of a conspiracy. (The Cath. En. IV, 553.)

The Age of Leprosy and Usury

It is interesting to compare with the passage on usury in this formula the statement of Mezeray (Hist. de France), that during the twelfth century two very cruel evils (deux maux tres cruels) reigned in France, viz., leprosy and usury, one of which, he adds infested the body while the other ruined families. (Cath. Enc. Vol. IX, p. 185.)

It is said to have been most prevalent (leprosy) about the time of the Crusades, assuming epidemic proportions in some localities: in France alone, at the time of the death of Louis IX, it was computed that there were some two thousand such houses, and in all Christendom not less than nineteen thousand. (Cath. Enc. Vol. IX, p. 184.)

But no surer proof of the increased wisdom of mankind can be given than the termination of the Crusades. (Eight. Christ. Cent. by White, p. 318.)

THE CITY OF MILAN, RICH IN PAGAN TIME

In 45 B. C. it obtained Roman citizenship, and under the emperors it had *famous schools and was a flourishing city.* (The Cath. En. X, 300.)

In 313, Constantine, now the sole ruler of the West, in connection with his colleague in the empire, Licinius, issued, at Milan, an

edict of full toleration for both religions. (Hist. of the Christ. Church, by Fisher, p. 50.)

Honoratus (568) sought refuge in Genoa, with a great number of his clergy, during the siege of Milan by the Lombard Alboin. (The Cath. En. X, 300.)

Milan was immensely rich, and had espoused the orthodox faith. (Eight. Christ. Cent. by White, pg. 124.)

The wealth of the country consists in the fertility of the soil, which in the main lies within the basin of the Po Valley. Only on its northern reaches is it conterminous with the Alpine chain, where the Bernese Alps keep watch over the Provinces of Sondrio and Bergamo, and advance among the wooded valleys of Camonica, Seriana, Brembara, and Valtellina. In these mountains many streams have their sources, the principal ones being the Ticino, the Olona, the Adda, the Oglio, and the Mincio, all tributaries of the Po on its left bank; while the Trebbia, fed from the Apennines, flows in on the right bank. Several of these rivers during their long course spread out into lakes famous for the beauty of their shores, rich in vegetation, and bordered by picturesque villages and lovely villas, the favourite summer haunts of the great and the wealthy. Such for instance is Lake Maggiore, or Verbano, formed by the Ticino; Lake Como, or Lario, formed by the Adda; Lake Isco formed by the Aglio; Lake Garda, or Benaco, from which the Mincio flows. Other similar lakes like Lake Varese and those nestling among the gentle slopes of the Brianza have won for this strip of Lombardy the name of "Garden of Italy."

The climate of Lombardy varies with its elevation; it is cold in the mountain districts, warm in the plains. At Milan, the mean annual temperature is 55 degrees F. The chief products are grain, maize, rice. The pasture lands are many and the flocks numerous. Ever since the fifteenth century the greater part of Lombardy has been artificially irrigated. (Cath. Enc. Vol. IX, p, 336, 337.)

The Best Prince Against the Pope

Liutprand finally overcame this anarchy. He was the greatest and perhaps the best of the Lombard princes. His legislation bears increasing traces of Christian and Roman influences. He totally suppressed paganism, introduced the right of sanctuary in churches, and forbade marriage among blood relations, etc. *He was more or less mixed up in the politics of the Greek Empire against Rome;* but his moderation was most praiseworthy, and his quarrel was never *against the pope* as head of the Church, but as head of the government of Rome. (Cath. Enc. Vol. IX, p, 339.)

It was *the heretical Lombards* who saved Rome for orthodoxy and rendered her future greatness possible. They did it by breaking the power of the exarchate, the Greek dominion in Italy. (Hist. of the Christ. Church, by Fisher, pg. 108.)

Paul I (757-67). He was a brother of Stephen II. . . . Paul continued his predecessor's policy towards the Frankish king, Pepin, and thereby continued the papal supremacy over Rome and the districts of central Italy *in opposition to the efforts of the Lombards* and the eastern Empire. Pepin sent a letter to the Roman people exhorting them to remain steadfast to St. Peter. (The Cath. En. XI, 577.)

By his command, Boniface, the apostolic vicar, annointed and crowned Pepin king; and two years later when his successor, Stephen, fled to Pepin for immediate aid *against the Lombards*, another and more august coronation took place at Rheims. The new king rescued Rome from the hands of Aistulf, the Lombard king, won back the conquered lands, and gave them to the Roman Church. (Hist. of the Christ. Church, by Fisher, p. 159.)

Milan Against Rome

In 980 Landolfo, a son of the emperial vicar, Bonizo, *became archbishop through simony; he was driven from the city on account of his abuse of power*, but was taken back by the emperor Otto II, and repaired the evil that he had done. He was succeeded by Arnolfo II (999) and Ariberto d'Itimiano (1018). The latter was succeeded by Guido (1045), *also a simoniac. At this time the morals of the clergy were deplorable*, simony and concubinage were common, and out of these conditions developed the famous *pataria*, a popular movement for social and ecclesiastical reform, headed by the priest Anselmo de Biaggio, and the cleric Arialdo, both of whom used force to compel the clergy to observe continence, and to drive its members from benefices obtained by simony. From this great confusion ensued. In 1059 Nicholas II sent to Milan St. Peter Damian and the same Anselmo, at which the people murmured, demanding that the church of Milan *be not subject to that of Rome.* Archbishop Guido, however, promised amendment, and accepted the conditions imposed upon him, but soon relapsed, and Arialdo, with whom the noble warrior Erlembaldo was associated, began to agitate the people, in consequence of which he was brutally assassinated 27 June, 1066. Erlembaldo then gave a military organization to the pataria, and Guido, who was excommunicated, was compelled to leave the city. While the election of his successor was being discussed, Guido *sold the archiepiscopal* dignity to his secretary. Until 1085 there were several pretenders to the see; and in one of the many

tumults caused by this condition of affairs Erlembaldo was killed (1074). Under Anselm III order was re-established.

Unfortunately, the *pataria* had created an *anticlerical sentiment in the people, and* had prepared them to accept the doctrines of Manichaeism. In fact, the Cathari of Italy were more frequently called Patari, and in Milan, one of their chief centers, they maintained a kind of university. (The Cath. En. X, 301.)

In 1116 the public authority passed entirely into the hands of consuls elected by the people.

The archbishop Ottone Visconti, who since 1262 had been prevented from taking possession of his see, organized the nobles exiled from Milan, and after several battles, succeeded in capturing Napoleone (who exercised supreme power) and his relatives, whom he locked up in cages at Como.

The archbishop then caused himself to be proclaimed perpetual lord, thus putting an end to the Republic of Milan. (The Cath. En. X, 300.)

Urban IV appointed Ottone Visconti, who was prevented by the Milanese from taking possession of his see until 1277, when he entered Milan, both *as archbishop and as lord.* Roberto Visconti, who succeeded John in 1354, was obliged to enter into litigation with his brothers for the *property of the church, which they regarded as the personal property of their uncle.* (The Cath. En. X, 301.)

From 1302 to 1311, the della Torre were again in power, Guido of that family having driven Matteo I Visconti from Milan. When the latter returned, he was made imperial vicar by Henry VII, and devoted himself to driving the leaders of the Guelph party from the Lombard cities. On this account *John XXII declared war. . . .*

Giovanni II (1349-54), archbishop of Milan, who obtained possession of Genoa and Bologna, though unable to hold either of these towns, or the cities of Asti, Parma, and Alexandria. At the death of Giovanni, Milan was divided between three brothers, his nephews, all patrons of literature and of the arts, but odious through their cruelty, misgovernment, and exorbitant taxes. Accordingly, a strong league was formed against them in 1367, *by Pope Urban V*, Charles IV, the towns of Florence, Ferrara, Mantua and others, but it was prevented, by fortuitous circumstances, from destroying the power of the Visconti. Galeazzo was succeeded by his son, Giovanni Galeazzo, who was forced into war, with his uncle, Bernabo, and having taken him in ambush, cast him into prison, where he died in 1385. (The Cath. En. X, 300.)

During the incumbency of this prelate (Ippolito 1520), always absent from his diocese, great abuses grew up. (The Cath. En. X, 301.)

We have seen how the great continental struggle had long been between France and Spain, and how Italy was the battle-field; how both claimed Naples and Milan. (Prot. Rev. by Seebohm, pg. 132.)

Louis XII, who pretended to rights over Milan, entered into a compact with Venice for the division of the duchy. . . .

The peace of Utrecht (1713) gave Milan to Austria.

In 1814 the Austrian domination was re-established, and lasted until 1859. (The Cath. En. X, 300.)

VENICE ANTI-PAPAL

But every fresh incursion, every new act of spoilation by the dreaded enemies, increased the flight of the rich and the industrious to the islands, *and thus gradually arose the second Venice*, whose glory was so greatly to exceed that of the first. Approachable from the mainland only by boats, through river passes easily defended by practiced sailors against barbarians who had never plied an oar, the Venetian refugees could look in peace on the desolation which swept over Italy; their warehouses, their markets, their treasurers were safe from plunder and stretching their hands over the sea, they found in it fish and salt, and in the rich possessions of trade and territory which it opened to them more than compensation for the fat lands and inland towns which had long been their home. (The En. Br. VI, 767.)

From the above citation it is seen that the Catholics could not protect themselves even against the people who never had had an oar in their hands.

The Italian republics of the middle ages, and the monarchical states bordering on the Mediterranean, always possessed fleets which *did not differ in essential particulars from that of Athens.* (Enc. Brit. Vol. XIX, p. 301.)

It is enough, indeed, to account for the grandeur of Venice that in course of centuries, *from security of her position*, the growth and energy of her population, and the regularity of her government at *a period when these sources of prosperity were rare*, she became the great emporium of the Mediterranean. (The En. Br. VI, 768.)

In the ninth century the commerce of the Venetians was very extensive. Their flag was respected even by the Saracens, and their factories sprang up in all the parts of the East. From that time *they*

traded with the Christian Slavs, and sold to the Mussulmans of Spain and Africa. Popes Zacharias and Adrian tried to prevent this, while for some time Charlemagne excluded them from the markets of the Empire. (The Cath. En. XV, 336.)

With the Doge Enrico Dandolo (1192-1205) began the most glorious period of the republic. *Assuming command of the French crusading army*, he used it to reduce to obedience Trieste and Zara, which had placed themselves under the sway of Hungary, and then turned against Constantinople, where the Latin Empire had been set up. Venice obtained three quarters in the capitol, most of the Peloponnesus, the eastern shores of the Adriatic, the Sea of Marmora, and the Black Sea, the coasts of Terraglia, Aegina, Corfu, and other islands of the Archipelago, and the rule over about 8,000,000 of new subjects. (The Cath. En. XV, 337.)

Catholic Clergy Sacks Churches

By a treaty concluded in March, 1204, between the Venetians and the crusading chiefs, it was pre-arranged to share the spoils of the Greek Empire. On 12 April, 1204, Constantinople was carried by storm, and the next day the ruthless plundering of its churches and palaces was begun. The masterpieces of antiquity, piled up in public places and in the Hippodrome, *were utterly destroyed. Clerics and knights, in their eagerness to acquire famous and priceless relics,* took part in the sack of the churches. The Venetians received half the booty; the portion of each crusader was determined according to his rank of baron, knight, or bailiff, and most of the churches of the West were enriched with ornaments stripped from those of Constantinople. (The Cath. En. IV, 550.)

In June, 1464, the pope went to Ancona to assume command of the expedition, he fell sick and died, whereupon most of the crusaders, being unarmed, destitute of ammunition and threatened with starvation, returned to their own countries. *The Venetians were the only ones who invaded the Peloponnesus and sacked Athens*, but they looked upon the crusade merely as a means of advancing their commercial interests. Under Sixtus IV they had the presumption to utilize the papal fleet for the seizure of merchandise stored at Smyrna and Adalia. (The Cath. En. IV, 555.)

One important branch of commerce was the supply of the African Mussulman princes with tools and timber for building, a practice forbidden under excommunication by the popes because it tended to the perpetuation of piracy. . . . Venice was also a thriving centre of the slave trade. (The Cath. En. XV, 340.)

Julius II then in his impetuous way had recourse to force to re-establish and extend the states of the Church. He conquered

Perugia and Bologna and by the League of Cambrai *forced Venice to give up Ravenna, Ceriva, Faenza, and Rimini.* (The Cath. En. XIV, 264.)

A serious difficulty with Pope Paul V arose out of the trial of certain priests by lay tribunals, contrary to the provisions which had then recently been made. Gaining *nothing by an interdict, the pope prepared for war; but the intervention of Henry IV of France affected a reconciliation.*_ (1606-7). (The Cath. En. XV, 340).

Father Paul Sarpi, in his "History of the Council of Trent," was so liberal in his ideas of clerical and papal authority, and so caustic in his criticism of persons proceeding in the Church, that he was treated with more hostility than favor in his own communion. An attempt was even made to assassinate him. He was excommunicated but was released from the ban when Venice, his native city, whose cause he steadily maintained, made peace with the pope. (Hist. of the Christ. Church, by Fisher, p. 435.)

No Real Estate for the Catholic Church

Paul V. (1605-1621) combined with severity in enforcing the canons of the Church the highest idea of pontificial authority. This he undertook to assert in relation to Venice, which, among other offenses, *had forbidden the increase of the possessions of the Church in real estate.* When his mandates were disregarded, he excommunicated the Senate, and laid the Republic under an interdict. This was not heeded by the Venetian clergy. (Hist. of the Christ. Church, by Fisher, p. 411, 412.)

Venice With Protestant Orientation

The Protestants sought to profit by this occasion (the conflict with the pope, 1606-7) to pervert the population of Venice. Venice, indeed, had always *granted a wide liberty to the various creeds.* though she would not permit her own subjects to apostatize. . . . In the Valtellina controversy *Venice was allied with the Protestant Grisons*, out of hatred for Spain. (The Cath. En. XV, 340).

Venice was rich because it was protected by the sea against the pope and his barbarian allies.

GENOA RULED BY OUTSIDERS

The Doge Vitale Michiel (1096-1112) participated in the First Crusade only when he saw the *Genoese* and Pisans *bringing back booty from Palestine;* and, in general, the Venetians turned the succeeding crusades to their own advantage. (The Cath. En. XV, 337.)

Together with the Pisans they aided Innocent II to put down the schism of Anacletus, and, as a reward, the pope divided between the two municipalities the islands of Sardinia and Corsica, retaining, however, his own overlordship. . . Until the reign of Frederick II, it remained friendly to the imperial cause, and even assisted in the attack on Sicily. In 1240, however, the Genoese refused to do homage to Frederick II, and, in 1241, they lent their fleet to transport the northern prelates to the council convened by Gregory IX, but were pursued and defeated by the Pisans, the allies of the emperor. In 1244, Innocent IV took refuge in Genoa. The commercial favour shown by the Latin Empire of Constantinople (1204-60) towards the Venetians enabled the latter to defeat the Genoese at St. Jean d' Acre and on the high seas, in 1257 and 1258 respectively. . . .

A bitter war was now begun between the rival cities of Genoa and Pisa. From 1262 to 1267, five naval battles were fought, in which Genoa was generally the loser. St. Louis IX of France sought to establish peace on a firm footing; but a revolt in Corsica stirred up by the Pisans, soon led to another war (1282-84), which ended in the utter defeat of the Pisans. Soon the old rivalry with Venice was renewed, and the scene of the conflict shifted to the East. At Laiazzo, on the coast of Armenia, the Genoese were victorious (1294); the Venetians retaliated by destroying the Genoese quarter of Galato (1296), but in 1298 Lamba Doria totally destroyed the Venetian fleet at Curzola. Both rivals being now weakened; ***Henry VII*** (1311) *easily obtained from the Genoese the right to govern them for twenty years,* and a promise of help against Naples. . . . When the Venetians, together with the Greeks and Catalonians, wished, in 1342, to occupy the island of Scio as an outpost against the Turks, the Genoese, profiting by a quarrel among the allies, forestalled them. This, amongst other cases, led to a fresh outbreak of war in 1350. In the Bosphorus (1352), a fierce, but indecisive, battle was fought; while at Alghero in Sardinia (1353) the Genoese were defeated by the Venetians and their allies. Genoa then chose Giovanni Visconti, Archbishop of Milan, as its ruler or "Signore." In 1354 Paganino Doria routed the Venetian forces in the Adriatic and at Porto Longone in the Morea (Greece). Driven out of the Black Sea, the Venetians took Beirut by way of compensation, and Genoa seized Cyprus (1373). When the Greek Emperor, John V., gave the Venetians the island of Tenedos, the Genoese, fearing lest the former should thereby have access to the Black Sea, espoused the cause of Andronicus; in this way broke out the conflict known as War of Chioggia. The Genoese, defeated at Anzio (1378), were victorious at Pola (1379), and blockaded Venice, but were obliged to surrender when the blockade was broken by Vettor Pisani. The great rivals were now exhausted.

During the 15 century, Genoa constantly called on outsiders to rule her. . . . Meanwhile her colonies in the East were slipping away. In 1431, at Portofino, the fleet in the service of Visconti was defeated by the Venetian and Florentine allies. Genoa was involved in the conflict between Francis I and Charles V, and in 1522 was sacked by the Spaniards. (The Cath. En. VI, 419.)

FLORENCE OFTEN UNDER INTERICT.

In the two centuries of conflict between the popes and the emperors over the feudal legacy of Countess Matilda (d. 1115) the city played a prominent part; it was precisely to this conflict that the republic owed its wonderful development.

Florence abolished its old-time government by two consuls, and substituted a *podesta*, or chief magistrate (1193), with a council of *twelve consuls. In* 1207 *a law passed which made it obligatory for the podesta to be an outsider.* (The Cath. En. VI, 106.)

On May 7, 1300, Dante was sent on an unimportant embassy to San Gemignano. Shortly after his return he was elected one of the six priors who for two months, together with the gonfaloniere, formed the Signoria, the chief magistracy of the republic. His term of office was from 15 June to 15 August. Together with his colleagues, he confirmed the anti-papal measures of his predecessors, banished the leaders of both factions, and offered such opposition to the papal legate, Cardinal Matteo d'Acquasparta, that the latter returned to Rome and *laid Florence under an interdict.* (Cath. Enc. Vol. IV, pg. 628.)

Corso Donati, in understanding with his adherents in Florence, appealed to the pope, who decided to send a French prince, Charles of Valois, with an armed force, as peacemaker. (Cath. Enc. Vol. IV, pg. 628.)

The Greatest Poet Condemned to Stake

On 1 November, 1301, Charles of Valois entered Florence with his troops, and restored the Neri to power. Corso Donati and his friends returned in triumph, and were fully revenged on their opponents. Dante was one of the first victims. On a trumped-up charge of hostility to the Church and corrupt practices, he was sentenced (27 January, 1302), together with four others, to a heavy fine and perpetual exclusion from office. On 10 March, together with fifteen others, he was further condemned, as contumacious, *to be burned to death.* (Cath. Enc. Vol. IV, pg. 628.)

In 1304 Benedict XI essayed in vain to restore peace by caus-

ing the recall of the exiles. The city then became the wretched scene of *incendiary attempts, murders, and robberies.*

In 1310 Emperor Henry VII invaded Italy, and obliged successively the cities of Lombardy to recognize his imperial authority. The Florentine exiles (*particularly Dante* in his Latin work "De Monarchia"), also the Pisans, ardently *denounced Florence* to the emperor as the hotbed of rebellion in Italy. (The Cath. En. VI, 107.)

A little later, Dante was at Lucca under the protection of Uguccione della Faggiuola, a Ghibelline soldier who had temporarily made himself lord of that city. Probably in consequence of his association with Uguccione the *Florentines renewed the sentence of death against the poet* (6 November, 1315). (Cath. Enc. Vol. IV, pg. 629.)

Under Nicolo Morosini (1336) *the dispute between the clergy and the government* concerning the mortuary titles was settled, though it began afresh under Paolo Foscari (1367) and was ended only in 1376.

Nuncio Sends Bandits

In 1375 the inquisitor, Fra Pietro d'Aguila, having exceeded his powers, the Signoria restricted his authority and conferred on the ordinary civil courts jurisdiction in all criminal cases of ecclesiastics. *This displeased the pope;* and in consequence Guillame de Noellet, *papal legate at Bologna, directed against Tuscany the band of mercenaries known as the "White Company"* (Compagnia Bianca). Florence had hitherto been undeviatingly faithful to the Holy See; it now *began to rouse against the pope*, not only the cities of Romagna and the Marches, but even Rome itself. Eighty cities joined in the movement. Gregory XI thereupon *placed Florence under interdict* (1376), and allowed anyone to lay hands on her goods and persons of the Florentines. Nor was this a mere threat; the Florentine merchants in England were obliged to return to Florence, leaving their property behind them. Not even the intercession of purpose, could win pardon for the city. It was only in 1378, after the Western Schism had begun, that Urban VI absolved Florentines. (The Cath. En. VI, 108.)

Naturally enough, these numerous wars were very costly. Consequently early in the 15th century the taxes increased greatly and with them the popular discontent, despite the *strongly democratic* character of the city government. (The Cath. En. VI, 108.)

THE CINCINNATI BIBLE SEMINARY
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In 1440 the Albizzi were outlawed, and Casimo found his path clear. He scrupulously retained the old form of government, and refrained from all arbitrary measures. He was open-handed, built palaces and villas, also churches; his costly and rare library was open to all; he patronized scholars and encouraged the arts. With him began the golden age of the Medici. The republic now annexed the district of Casentino, taken from the Visconti at the Peace of Gavriana (1441). Cosimo's son, Piero, was by no means equal to his father; nevertheless the happy ending of the war against Venice, the former ally of Florence, shed glory on the Medici name. Piero died in 1469, whereupon his sons, Lorenzo and Giuliano were created "princes of the State" (principi dello stato). In 1478 occurred the conspiracy of the Pazzi, to whose ambitious plans Lorenzo was an obstacle. A plot was formed *to kill the two Medici brothers in the cathedral on Easter Sunday;* Giuliano fell, but Lorenzo escaped. *The authors of the plot* among them, *Francesco* Salviati, *Archbishop of Pisa*, perished at the hands of the angry populace. *Sixtus IV*, *whose nephew*, Girolamo Riario, *was also an accomplice*, laid the town under an interdict because of the murder of Salviati and the Pazzi, and supported by the king of Naples, threatened to go to war. Hostilities had actually begun when Lorenzo set out for Naples and by his diplomatic tact induced King Alfonso to make peace (1480); *this obliged the pope also to come to terms.* Meanwhile, despite his almost unlimited influence, Lorenzo refused to be anything else than the foremost citizen of Florence. With the exception of Siena, all Tuscany now acknowledged the rule of Florence and offered the spectacle of an extensive principality governed by a republic of free and equal citizens. Lorenzo died in 1492. (The Cath. En. VI, 109.)

SAVONAROLA (1452-1498) ITALIAN MONK AND MARTYR

Without regard to consequences he lashed the immoral, vainglorious, pleasure-seeking life of the Florentines, so that a very large part of the inhabitants became temporarily contrite and returned to the exercise of Christian virtue. Both his sermons and his whole personality made a deep impression. He bitterly attacked Lorenzo the Magnificent as *the promoter of paganized art*, of frivolous living, and as the tyrant of Florence. Nevertheless, when on his death bed, Lorenzo summoned the stern preacher of morals to administer spiritual consolation to him. It is said that Savonarola demanded as a condition of absolution that Lorenzo restore its liberties to Florence; which, however, the latter refused to do. This, however, cannot be proved with absolute historical certainty. From 1493 Savonarola spoke with increasing violence

against the abuses in ecclesiastical life, against the *immorality of a large part of the clergy*, above all against the immoral life of many members of the Roman Curia, even the wearer of the tiara, Alexander VI, and against the wickedness of princes and courtiers. (The Cath. En. XIII, 491.)

In 1486 he commenced preaching against the vices of popes, cardinals, priests and monks, the tyranny of princes, and the bad morals of the people, calling loudly for repentance and reformation. (Prot. Rev. by F. Seebohm, pg. 72.)

MACHIAVELLI (1469-1527)

Both Leo X and Clement VII sought his advice in political matters.

Machiavellism has become synonymous with treachery, intrigue, subterfuge, and tyranny. It has been said that "Old Nick," the popular name of the Devil among Anglo-Saxon races, derives its origin from that of Machiavelli. This dubious fame he has won by his book the "Principe."

Whosoever would prevail against the treachery, crime, and cruelty of others, must himself be beforehand in misleading and deceiving his opponent and even *in getting rid of him*, as Caesar Borgia had done.

A prince should try to win the love of his subjects by simulating virtue if he does not possess it; he ought to encourage trade so that his people, busied in getting rich, may have no time for politics; he ought to show concern for religion, because it is a potent means for keeping his people submissive and obedient. Such is the general teaching of the "Principe."

As a practical man he saw that his dream could be realized only through a prince of character and energy who would walk in the steps of Caesar Borgia.

His style is always clear and crisp and his reasoning close and orderly. What poetry he has left gives no proof of poetic talent; rather, the comedies are clever and successful as compositions and only too often bear undisguised traces of the moral laxity of the author (this is shown also in his letters to his friends) and of the age in which he lived. His "Mandragola" and "Clizia" are nothing more or less than *pochades* and lose no opportunity of scorning against religion. Machiavelli did not disguise his dislike for *Christianity which* by exalting humility, meekness, and patience had, he said, *weakened the social and patriotic instincts of mankind*. Hence he mocked at *Savonarola though he was the saviour of democracy*, and he had a *special dislike for the Holy See* as a

temporal power, and he saw in it the greatest obstacle to Italian unity; to use his own expression, it was too weak to control the whole peninsula, but too strong to allow any other state bringing about unity. (The Cath En. XI, 501.)

The election of the patriarch belonged to the Senate, and this practice sometimes led to *differences between the republic and the Holy See.* In like manner parishioners elected their parish priests, by the right of patronage. Girolamo Quirini, O. P. (1519-54), *had many disputes with the clergy*, with the government, *and with the Holy See;* to avoid these disputes, the Senate decreed that in future no one but a senator should be eligible. *Those elected after this were frequently laymen.* (The Cath. En. XV, 341.)

Guicciardini, Francesco, historian and statesman born at Florence (1483-1540). In 1511, though legally too young for the post, he was sent as Florentine ambassador to the king of Spain. During his absence, the Medici were restored in Florence. On his return (1514) he entered their service, from which he *passed into that of the church.* Under Leo X he governed Modena and Reggio with conspicuous success; and, in the confusion that followed the pope's death, he distinguished himself by his defense of Parma against the French (1521). He was influential with Clement VII in forming the anti-imperial League of Cognac (1526), and was lieutenant-general of the army that, through no fault of his, failed to prevent the sack of Rome in 1527. For a while G. kept on terms with the restored republican government of Florence; but, at the beginning of the siege, *he joined the pope*, and was declared a rebel by the democratic party. On the surrender of Florence *to the papal and imperial armies*, he returned to the city (1530) . . . On the death of Clement VII, *he supported the tyranny* of Alexandro de' Medici. . . .

While mistrusting all patriotism, and regarding the profession of noble motives as a mere cloak for personal ends, he declares that the three things he most longs to see are the establishment of a well-ordered republic in Florence, the liberation of Italy from the barbarians, and *the overthrow of the rule of bad ecclesiastics throughout the world.* He admits that, had not his own personal interests been bound with the temporal success of two popes, *he would have loved Martin Luther as himself.* (The Cath. En. VII, 64).

There were at that time (1494) three parties in Florence: the Medicean party, known as the Palleschi (from the palle or little balls in the Medici coat of arms), the oligarchic republicans, called the Arrabiati *(enraged)*, and the democrats or Piagnoni *(weepers)*. The last had for chief the Dominican friar, Girolamo Savonarola

of Ferrara, who hoped by their aid to restore in Florence piety and a Christian discipline of life, i. e. to establish in the city the Kingdom of Christ. In fact, Christ was publicly proclaimed Lord or Signore of Florence (Rex populi Florentini.) (For the *irreligious and rationalistic elements* in the city at this period see Guicciardini and Machiavelli.) Savonarla's intemperate speeches were the occasion of his excommunication and in 1498 he was publicly burned. The Arrabiati (enraged, the oligarchic republicans) were then in power. In 1512 *Cardinal* Giovanni de' Medici *purchased at a great price the support of the Spanish Captain Cardona* and sent him to Florence to demand the return of the Medici. Fearing worse evils the people consented, and Lorenzo II, son of Piero, was recalled as prince. *Cardinal Giovanni, however, kept the reins of power in his own hands.* As Leo X he sent thither Cardinal Giulio de' Medici (the natural son of Giuliano), afterwards Clement VII. The family had now reached the acme of its power and prestige. The sack of Rome (1527) and the misfortunes of Clement VII caused a third exile of the Medici. Ippolito and Alessandro, cousins of the pope, were driven out. (The Cath. En. VI, 109.)

Pagan to Be Canonized

Florence was long the chief center of the Renaissance, the leaders of which were either citizens or welcome guests of that city . . . distinguished for their devotion to Greek and Latin literature, philosophy, art, and antiquities. It was capable at the same time of an incredible enthusiasm *for Plato, whom men like Marsilio Ficino wished to see canonized,* and of equally passionate zeal for the restoration of all things in Christ (see Savonarola). For its role in the restoration and development of classical literary taste, both Greek and Latin, see Humanism, and for its share in the growth of the fine arts see Renaissance. (The Cath. En. VI, 109).

GALILEO AND MIRANDOLA—MARTYRS

In thus acting, it is undeniable that the ecclesiastical authorities committed a grave and deplorable error, and sanctioned an altogether false principle as to the proper use of Scripture. (Cath. Enc. Vol. VI, pg. 344.)

After his return to Florence, Galileo set himself to compose the work which revived and aggravated all former animosities, namely a dialogue in which a Ptolemist is utterly routed and confounded by two Copernicans. This was published in 1632, and, being plainly inconsistent with his former promise, was taken by the Roman authorities as a direct challenge. He was therefore again cited before the Inquisition, and again failed to display the

courage of his opinions, declaring that since his former trial in 1616 he had never held the Copernican theory. Such a declaration, naturally, was not taken very seriously, and in spite of it he was condemned as "vehemently suspected of heresy" to incarceration at the pleasure of the tribunal and to recite the Seven Penitential Psalms once a week for three years. Under the sentence of imprisonment Galileo remained till his death in 1642. (Cath Enc. Vol. VI, pg. 345.)

The pope and his assessors may have been wrong in such a judgment, but this does not alter the character of the pronouncement, or convert it into a decree ex cathedra.

As to the second trial in 1633, this was concerned not so much with the doctrine as with the person of Galileo, and his manifest breach of contract in not abstaining from the active propaganda of Copernican doctrines. (Cath. Enc. Vol. VI, pg. 346.)

In spite of his seventy years and heavy infirmities Galileo was again summoned before the Inquisition, and, after a wearisome trial and incarceration, was condemned to abjure by oath on his knees the truths of his scientific creed. (Nelson's, Vol. V, pg. 276.)

Prior to these discoveries, Galileo had already abandoned the old Ptolemaic astronomy for the Copernican, but, as he confessed in a letter to Kepler in 1597, he had refrained from making himself its advocate, lest like Copernicus himself he should be overwhelmed with ridicule. (Cath. Enc. Vol. VI, pg. 343.)

These discoveries invested Galileo himself with the credit of being the greatest astronomer of his age, if not the greatest who ever lived. They were also the cause of his *lamentable controversy with ecclesiastical authority*, which raises questions of graver import than any others connected with his name. (Cath. Enc. Vol. VI, pg. 343.)

Galileo profoundly assured of the truth of his cause, set himself with his habitual vehemence to convince others, and so contributed in no small degree to create the troubles which greatly embittered the latter part of his life. (Cath. Enc. Vol. VI, pg. 344.)

It is in the first place constantly assumed, especially at the present day, that the opposition which Copernicanism encountered at the hands of ecclesiastical authority was promoted by hatred of science and *a desire to keep the minds of men in the darkness of ignorance.* (Cath. Enc. Vol. VI, pg. 344.)

He was presently interrogated before the Inquisition, which after consultation declared the system he upheld to be scientifically

false, and anti-Scriptural or heretical, and that he must renounce it. This he obediently did, promising to teach it no more. Then followed a decree of the Congregation of the Index dated 5 March, 1616, prohibiting various heretical works to which were added any advocating the Copernican system. (Cath. Enc. Vol. VI, pg. 344.)

In 1637, five years before his death, he became totally blind. (Cath. Enc. Vol. VI, pg. 345.)

The pope (Urban VIII) did not allow a monument to be erected over his tomb. (Cath. Enc. Vol. VI, pg. 345.)

To this galaxy of distinguished men had recently been added the beautiful young prince, Pico della Mirandola, regarded as the greatest linguist and most precocious genius of the age. At twenty-three he had challenged all the learned men of Europe to dispute with him at Rome; and some of the opinions he advanced *being charged with heresy, he had taken refuge at the Court of Lorenzo,* who gave him a villa near his own and Politian's, on the slope of the mountain overlooking the rich valley of the Arno and the domes and towers of Florence. (Prot. Rev. by F. Seebohm, pg. 70.)

THE MONGOLS IN FAVOR OF SCIENCE

On the 15th of February, 1258, the Mongols entered the walls and sacked the city. While at Bagdad Hulagu gave his astronomer permission to build an observatory. The town of Maragha was the site chosen, and, under the superintendence of Nasir al-din and four western Asiatic astronomers who were associated with him, a handsome observatory was built, and furnished with "armillary spheres and astrolabes, and with a beautifully-executed terrestrial globe showing the five climates." (En. Br. XVIII, 714.)

THE ANTI-PAPAL POETS

The Fourteenth Century (II Trecento). Through the triumph of the Guelphs, the chief place in Italian culture is now held by Florence instead of Sicily. Italian literature has become mainly republican in temper (even when professionally imperialist) and Tuscan in language. The philosophical glory of St. Thomas causes even belles lettres to be deeply tinged with scholasticism; while the growing antagonism to the political actions of the popes, particularly during the Babylonian Captivity of Avignon, gives an *anti-clerical tone to much of the poetry and prose of the century.* At the close of the epoch the revival of classical studies begins to make itself felt. In the hands of three great Tuscan writers—Dante Alighieri (1265-1321), Francesco Petrarca (1304-1374), and Giovanni Boccaccio (1313-1375)—the national literature and the

national language appear in full maturity and artistic perfection. (Cath. Enc. Vol. VIII, p. 247.)

And this was no new thing. Men had been complaining of it for generations. The greatest poets of Italy had long before immortalized the guilt of Rome. Two centuries before, Dante had described the popes of his day as men whose avarice:

> O'ercasts the world with mourning, under foot
> Treading the good, and raising bad men up,
> Of shepherds like to you, the Evangelist
> Was ware, when her who sits upon the waves
> With kings in filthy whoredom he beheld!

And soon after Dante, Petrarch had described Rome thus:

> Once Rome! now false and guilty Bablon!
> Hive of deceits! Terrible prison,
> Where the good doth die, the bad is fed and fattened!
> Hell of the living! . . . .
> Sad world that dost endure it! Cast her out!
> (Prot. Rev. by F. Seebohm, 23.)

And in the days of these great poets men, reformers and councils, too, had tried to reform Rome, but without avail. A few more generations had passed and Rome was now not only unreformed but in respect to morals worse than ever. How much worse we know not only from the censures of her poets, but from the facts of her contemporary historians. (Prot. Rev. by F. Seebohm, 23.)

Petrarch, Francesco, Italian poet and humanist, b. at Arezzo, 20 July, 1304; d. at Arqua, 19 July, 1374. (Cath. Enc. Vol. XI, p. 778.)

The effect of these various forms of ecclesiastical oppression was the greater when it was known that the wealth thus gained went to support at Avignon an extremely luxurious and profligate court, the boundless immorality of which has been vividly depicted by Petrarch, an eye-witness. (Hist. of the Christ. Church, by Fisher, p. 249.)

He formed a friendship with Cola di Rienzi, and in 1347 saluted him in verse as the restorer of the order of the ancient Roman Republic. (Cath. Enc. Vol. XI, p. 779.)

Boccaccio, Giovanni, Italian novelist, b. in Paris, 1313; d. in Certaldo, 21 December, 1375. (Cath. Enc. Vol. II, pg. 607.)

Boccaccio shares with Petrarch the honor of being the earliest humanist. In their time there were not a dozen men in Italy who could read the works of the Greek authors in the original. Boc-

caccio had to support at his house for three years a teacher of Greek, with whom he read the poems of Homer. (Cath. Enc. Vol. II, pg. 607.)

Moreover, his jibes and anecdotes *at the expense of clerics* did not impair his belief in the teachings of the Church. (Cath. Enc. Vol. II, pg. 608.)

He was a scholar of the first rank for his time, a man of independent character, and a good patriot. (Cath. Enc. Vol. II, pg. 608.)

The worshipper of Dante and intimate friend of Petrarca, Boccaccio, in his "Filostrato" and "Teseide," established ottava rima (previously only used in popular verse) as the normal measure for Italian narrative poetry. (Cath. Enc. Vol. VIII, p. 248.)

In Italy, Dante and Petrarch chastised the vices and tyranny of the papacy, while Boccaccio in his humorous tales held up the lower orders of the clergy to unbounded ridicule. (Hist. of the Christ. Church, by Fisher, p. 278.)

In the poetry of Fazio degli Uberti (d. after 1368), a new Ghibellinism makes itself heard; Rome declares that Italy can only enjoy peace when united beneath the sceptre of one Italian king. (Cath. Enc. Vol. VII, p. 58.)

Medici, the Pagan Art and Civil Wars

During the long and interesting period covered by Frederick's Italian campaigns, his enemies, prominent among whom were the cities of the Lombard League, became known as Welfs, or Guelphs, while his partisans seized upon the rival term of Waiblingen, or Ghibelline, and the contest between these two parties was carried on with a ferocity unknown even to the inhabitants of southern Germany. (Enc. Brit. Vol. XII, p. 668-669.)

The Guelph cause was buttressed by an idea, yet very nebulous, of Italian patriotism. Dislike of the German and the foreign rather than any strong affection for the Papacy was the feeling which bound the Guelph to the pope, and so enabled the latter to defy the arms of Frederick II. The Ghibelline cause, on the other hand, was aided by the dislike of the temporal power of the pope and the desire for a strong central authority. This made Dante a Ghibelline. (Enc. Brit. Vol. XII, p. 669.)

Catholic Women Atrocious

Before the return of the popes from Avignon, "Guelph" and "Ghibelline" had lost all real significance. Men called them-

selves Guelph or Ghibelline, and even fought furiously under those names, simply because their forebears had adhered to one or the other of the factions. In a city which had been officially Guelph in the past, any minority opposed to the government of the day, or obnoxious to the party in power, would be branded as "Ghibelline." Thus, in 1364, we find it enacted by the Republic of Florence that any one who appeals to the pope or his legate or the cardinals shall be declared a Ghibelline. "There are no more wicked nor more mad folk under the vault of heaven than the Guelphs and Ghibellines," says St. Bernardino of Siena in 1427. He gives an appalling picture of *the atrocities still perpetrated, even by women,* under these names, albeit by that time the primitive signification of the terms had been lost, and declares that the mere professing to belong to either party is in itself a mortal sin. As party catch words they survived, still attended with bloody consequences, until the coming to Italy of Charles V (1529) finally re-established the imperial power, and opened a new epoch in the relations of pope and emperor. (Cath. Enc. Vol. VII, pg. 58.)

Florence was in a disastrous condition, the ruling Guelph party having split into two factions, known as Bianchi and Neri, "Whites" and "Blacks," which were led by Vieri de' Cerchi and Corso Donati, respectively. Roughly speaking, the Bianchi were the constitutional party, supporting the burgher government and the Ordinances of Justice; *the Neri, at once more turbulent and more aristocratic, relied on the support of the populace, and were strengthened by the favour of the pope, who disliked and mistrusted the recent developments of the democratic policy of the republic.* (Cath. Enc. Vol. IV, pg. 628.)

Assassination at Altar

When the Medici threw obstacles in the way of the aggrandizement of his nephew, Girolamo Riario, he (Sixtus IV) was so eager to overthrow them that he uttered only feeble protests in condemnation of the plot against the lives of Julian and Lorenzo. Julian was assassinated on the steps of the altar during the celebration of high mass; but the conspiracy failed, and those who took part in it received summary vengeance at the hands of the Florentines. The pope forthwith excommunicated Lorenzo, laid the city under an interdict, and joined the King of Naples in making war upon it. The diplomacy of the great Florentine citizen soon deprived Sixtus of his royal ally; and that event together with the capture of Otranto, in 1480, by the Turks, forced him to accept merely formal submission from Florence. (Hist. of the Christ. Church, by Fisher, p. 265-266.)

Pagan City as Model Up Today

Under the Medici, Florence had become the 'Modern Athens.' Their genius and wealth had filled it with pictures and statues, and made it the home of artists and sculptors. At this very moment, in Lorenzo's palace and under his patronage, was young Michael Angelo, ere long to be the greatest sculptor and one of the greatest painters of Italy. Learning also, as well as art, had found a home at Florence. *The taking of Constantinople by the Turks having driven learned men into Italy, here at Florence,* and elsewhere in Italy, the philosopsy of Plato was taught by men whose native tongue was Greek. Cosmo de' Medici founded the 'Platonic Academy,' and Ficino, who was now at the head of it, had been trained under his patronage. (Prot. Rev. by F. Seebohm, pg. 70.)

Paganism Better Than Catholicism

This little knot of men at Florence, and others in Italy, were at work at what is called the 'Revival of Learning.' These revivers of learning are often spoken of as 'the Humanists.' They were digging up again, and publishing, by means of the printing-press, the works of the old Greek and Latin writers, and they found in them something to their taste much more true and pure than the literature of the middle ages. After reading the pure Latin of the classical writers they were disgusted with the bad Latin of the monks; after studying Plato they were disgusted with scholastic philosophy. Such was the rottenness of Rome that they found in the high aspirations of Plato after spiritual truth and immortality a religion which seemed to them purer than the grotesque form of Christianity which Rome held out to them. (Prot. Rev. by F. Seebohm, pg. 71.)

The art and literature which succeeded are an index of the tone which prevailed. Gaining perfection in form by *the imitation of classic models*, they were cold, sensuous, unspiritual. Classical mythology was intermixed with gospel doctrines; and the early years of the sixteenth century represent the semi-heathen tone of thought which was the transition to the perfect fusion which afterwards took place of the old learning and the new. It was an age similar to those of modern times in France and Germany, which have been called periods of humanism, when hope suggests the inauguration of a new moral and social era, and the pride of knowledge produces a general belief in the power of civilization to become the sole remedy for evil. (Hist. of Free Thought, by Farrar, p. 96.)

They had to form these leagues because Germany was divided and without a real head—not yet a nation. (Prot. Rev. by F. Seebohm, pg. 32.)

The ancient seats of industry and civilization were undergoing constant decay. . . . *It would be impossible to say that the feudal system was favorable to trade, or the extent of trade.* The commercial spirit in the feudal, as in preceding ages, had to find for itself places of security, *and it could only find them in towns,* armed with powers of self-regulation and defense, and prepared, like the feudal barons themselves, to resist the violence from whatever quarter it might come. . . . *Towns formed themselves into leagues for mutual protection,* and out of leagues not infrequently arose commercial republics. *The Hanseatic League,* founded as early as 1241, gave the first note of an increasing traffic between countries on the Baltic and in northern Germany, which a century or two before were sunk in isolated barbarism. The last trace of this league, long of much service in protecting trade, and as a means of political mediation, *passed away in the erection of the German Empire* (1870), but only from the same cause that had brought about its gradual dissolution—the formation of powerful and legal governments—which, while leaving to the free cities their municipal rights, were well capable of protecting their mercantile interests. (The En. Br. VI, 768.)

The Saxon towns, during the following century, were joining to protect their common interests, and indeed at this period town confederacies in Germany, both North and South, were so considerable as to call for the declaration against them in the Golden Bull of 1356. The decline of the imperial power and the growing opposition between the towns and the territorial princes justified these defensive town alliances, which in South Germany took on a peculiarly political character. (The En. Br.)

The German trading towns, at the mouths of the numerous streams which drain the North European plain.

The impetus of this remarkable movement of expansion not only carried German trade to the East and North within the Baltic basin, but *reanimated the older trade* from the lower Rhine region to Flanders and England in the West. (The En. Br. XII, 928.)

Ghent and Bruges, always keen rivals, broke out into open feud. (Enc. Brit. Vol. X, pg. 480.)

The situation changed after Philip the Good, third Duke of Burgundy (1419-1467) had united under his rule of the whole of

the Low Countries. Philip wanted to weaken the power of the communes for the benefit of the central government, and soon picked a quarrel with *Bruges*, which was compelled to surrender some of its privileges. Ghent's turn came next. A contention had arisen between that city and the duke over a question of taxes. War broke out, and the army of Ghent was utterly defeated at Gavre (1452) which city had to pay a heavy fine and to surrender her privileges. In 1446, Philip created the Great Council of Flanders, which, under Charles the Bold, became the Great Council of Mechlin. Appeals from the judgments of local courts were henceforth to be made to this council, not to the Parliament of Paris as before. Thus were severed the bonds of *vassalage which for six centuries* had connected Flanders to France. (Cath. Enc. Vol. VI, pg. 95.)

From this time (1295) we find that, whenever war was declared by France on England, Scotland was let loose on it to distract its attention, in the same way as, whenever war was declared upon France, the hostility of Flanders was roused against its neighbour. But the benefits bestowed by England on her Low Country ally were far greater than any advantage which France could offer to Scotland. Facilities of trade and favourable tariffs bound the men of Ghent and Bruges to the interests of Edward. But the friendship of France was limited to a few bribes and the loan of a few soldiers. Scotland, therefore, became impoverished by her alliance, while *Flanders grew fat on the liberality of her powerful friend.* (Eight. Christ. Cent. by White, p. 320.)

Although the material condition of Flanders is today very satisfactory, the country has not recovered its former prosperity. *And it is not likely that it ever will*, not because of any decrease in the energy of the Flemish race, but because economic conditions have changed. (Cath. Enc. Vol. VI, pg. 96.)

The woollen industry, the foundation of the industrial power of the Flemish cities, was introduced into the country by Count Baldwin III in the middle of the 10th century. (Nelson's, Vol. V, pg. 65.)

All through the middle of the 14th century (1336-82) the destinies of Flanders were guided by James and Philip van Artevelde, the most influential citizens of Ghent. The former found a counterpoise to the threatening French influence in Edward III of England, the country which then principally fed the Flemish looms with wool and woollen yarn. (Nelson's, Vol. V, pg. 65.)

Since the 1st century, when it formed part of the Roman province of Belgica Secunda, this region has been distinguished for its industrial towns, remarkable for their large populations and powerful *democratic rule.* (Nelson's, Vol. V, pg. 65.)

The necessity of seeking protection from the sea-rovers and pirates who infested these waters during the whole period of Hanseatic supremacy. (The En. Br. XII, 928.)

JUST LIKE VENICE

Serious disorders followed in Jutland, and Christian, losing courage, sought to save himself by flight. With the aid of the *Hanseatic League*, his uncle, Duke Frederic of Schleswig-Holstein, soon acquired possession of his kingdoms. The new king and his son, Christian III, were fanatical adherents of the new doctrine. (The Cath. En. XI, 121.)

In 1488, the communes tried to recover their independence. The attempt was unsuccessful, and the war was disastrous for Bruges, because it hastened her approaching decline. The main causes of this decline were: the silting up of her harbour, which became inaccessible to large vessels; the discovery of America, which opened new fields for European enterprise; the dissolution of the Flemish Hanse, whose seat was in Bruges; the *unintelligent policy of the dukes towards England;* and the civil wars of the preceding fifty years. (Cath. Enc. Vol. VI, pg. 96.)

At various periods between 1659 and 1713 the French succeeded in gaining the several districts which are now described as French Flanders; while the rest of the countship eventually fell into the power of the French republican armies in 1794, and at the treaty of Vienna (1815) was incorporated in the new kingdom of the Netherlands. And its last political transference was made in 1830, when the core of the ancient countship was assigned to the kingdom of Belgium. (Nelson's, Vol. V pg. 65.)

In the Netherlands the Hanseatics clung to their position in Bruges until 1540, while trade was migrating to the ports of Antwerp and Amsterdam. (The En. Br. XII, 928.)

Among the factors, economic, geographic, political and social, which combined to bring about the decline of the Hanseatic League, none was probably more influential than the absence of a German political power comparable in unity and energy with those of France and England. (The Cath. En. XV, 928.)

The real prosperity of these Hansa cities came after the reformation, and especially when Prussia united Germany.

PAGAN ITALY GLORIOUS, CATHOLIC WRETCHED

After the fall of Rome and the Empire, Italy was for centuries in a most miserable condition. (Cath. Enc. Vol. XI, p. 397.)

With the help of certain Visigoths (489-493), and Theodoric, in fact if not in name, became King of Italy. He ruled wisely and well, and Italy enjoyed a prosperity she had not known for centuries. (Nelson's Enc. Vol. V, pg. 509.)

While the empire and the papacy had been engaged in their great controversy, the Lombard cities gradually gained a turbulent self-government. The spirit which was manifested in this movement menaced the authority of both pope and emperor. Under its influence, Arnold of Brescia, a pupil of Abelard, a priest and a republican, began to proclaim that the clergy must give back all property and secular dominion to the state, and return to the simplicity enjoined in the gospel, and practiced by its first ministers. *His words called out a sympathetic response in the hearts of the people.* Nobles and prelates became alarmed. They looked about for charges of heresy that might be brought against him. But he was orthodox in doctrine, and in life was an ascetic. So much St. Bernard bitterly acknowledges in the words, "he neither eats nor drinks, but with the devil hungers and thirsts after the blood of souls." Condemned by the Lateran Council, and driven from one country to another, Arnold suddenly appeared in *Rome itself, where, in* 1143, *the secular power of the pope had been for a time destroyed* and a republic had been proclaimed. Although the Romans at first made overtures to Conrad, they soon began to dream of the glories of the ancient republic. Their devotion to Arnold and to his ideas was unbounded. In the contest with them *one pope was slain.* Another was obliged to seek protection of France and of the all-powerful Abbot of Clairvaux. (Hist. of the Christ. Church, by Fisher, p. 188.)

It is to be observed that the first reappearance of self-government was presented in the towns upon the coast, whose situation enabled them to compensate for smallness of territory by the command of the sea. The shores of Italy and the south of France, and the indented sea-line of Flanders, followed in this respect the example set in former ages by Greece and Tyre, and Pentapolis, and Carthage. (Eight. Christ. Cent. by White, pg. 278.)

The ships of the Vikings, propelled by oar and sail, were seagoing vessels of an excellent type. (The En. Br. XXIV, 865.)

Note: The Vikings were pagan and barbarian.

While the northern seas were thus full of activity and conflict, there was little repose in the Mediterranean. The emperors of the West do not seem to have maintained their fleets or naval stations *as they had been of old.* Ravenna and Misenum were shorn of their ancient glories. But in the East (Constantinople) things were dif-

ferent. There it was fully perceived that the maintenance of the empire depended upon sea power. (The En. Br. XXIV, 865).

A few words may, however, be said of Rome, which transmitted the tradition of the ancient world to Constantinople, and of the Constantinopolitan or *Byzantine navy, which in turn transmitted the tradition to the Italian cities,* and had one peculiar point of interest. (Enc. Brit. Vol. XIX, pg. 301.)

Education had almost died out among the clergy themselves (X century). Nobody else could write or read. (Eight. Christ. Cent. by White, pg. 236.)

The latter (12th) century marks the period when the institutions which supplied their place—the episcopal schools attached to the cathedrals and the monastic schools—attained to their highest degree of influence and reputation. Between these and the schools of the empire there existed an essential difference, in that the theory of education by which they were pervaded was in complete contrast to the simply secular theory of the schools of paganism. The cathedral school taught only what was supposed to be necessary for the education of the priest; the monastic school taught only what was supposed to be in harmony with the aims of the monk. But between the pagan system and the Christian system by which it had been superseded there yet existed something that was common to both; the latter, even in the narrow and meagre instruction which it imparted, could not altogether dispense with the ancient text-books, simply because there were no others in existence. *Certain treatises of Aristotle, of Porphyry, of Martianus Capella and of Boetius continued consequently to be used and studied; and in the slender outlines of pagan learning thus still kept in view,* and in the exposition which they necessitated, we recognize the main cause which prevented the thought and literature of classic antiquity from falling altogether into oblivion. (Enc. Brit. Vol. XXVII, p. 749.)

The fall of Constantinople resulted in a great revival of learning in Europe. Driven from the East, learned Greeks and Jews came to settle in Italy. Greek and Hebrew were again studied in Europe. The literature, the history, the poetry, the philosophy and arts of old Greece and Rome were revived. And the result was that a succession of poets, painters, sculptors, and historians sprang up in Christendom such as had not been known for centuries. (Prot. Rev. by F. Seebohm, pg. 3-4.)

The early Italian painters fall into two groups: the first, that which may be called the group of the miniaturists or illuminators. The predecessors of these artists, for the most part, worked without

any reference to nature, *under Byzantine influence*, copying slavishly the methods fixed by the Greek Church. Their pictures, whether they illustrated scenes from the Sacred Writings, the legends of the Church, or the lives of the saints, were designed and painted according to fixed rules. Their work was inferior to that of the Byzantine workers in mosaic, but followed the same conceptions of art; in every way, in attitudes, compositions, types of face, folds of drapery, and even as regards colour, it was guided by the definite rules of tradition, so that *the painter was little more than a mechanic.* (Cath. Enc. Vol. V, pg. 253.)

The mutual influence of *the Greeks and Latins*, and the united effect of the Greek and Latin languages and culture, not only enlarged and enriched the minds of men, but also served to form a ground work of intellectual and moral sympathy. Among all the peoples that have appeared on the stage of history the Greeks are the most eminent for literary and artistic genius. Their wonderful creations in literature, science, philosophy, and art were fast becoming the common property of the nations. (Hist. of the Christ. Church, by Fisher, p. 9).

The movement did not attain its effect directly, but through Italy and as a sequel to the wars of Charles VIII. "The first contact with Italy," says Brunetiere, "was in truth a kind of revelation for us French." In the midst of the feudal barbarism of which the fifteenth century still bore the stamp. *Italy presented the spectacle of an old civilization.* She awed the foreigner by the ancient authority of her religion and all the pomp of wealth and of the arts. Add to this the allurement of her climate and her manners. (Cath. Enc. Vol. VI, pg. 193.)

The expansion of intellect, the observation of nature, reflection, and philosophy inspired disbelief in the mythological legends and ideas. *Greek skepticism spread through the Roman educated classes.* Cultivated men wondered that soothsayers who chanced to meet, could look one another in the face without laughing. (Hist. of the Christ. Church, by Fisher, p. 10.)

It may be added that Thomas Aquinas was an Aristotelian Realist; Scotus was a Realist of the more extreme Platonic type. (Hist. of the Christ. Church, by Fisher, p. 217.)

THE INFIDELS TEACH POPES

Raymond Lull. One of his principal aims was to check the progress of the Pantheistic infidelity which had come forth from the Arabian schools in Spain. (Hist. of the Christ. Church, by Fisher, p. 217.)

The Saracenic barbarism had long yielded to the blandishments of the climate and soil of Spain; and emirs and sultans, in their splendid gardens on the Guadalquivir, had been discussing the most abstruse or subtle points of philosophy while the professed teachers of Christendom were sunk in the depths of ignorance and credulity. (Eight. Christ. Cent. by White, pg. 246.)

Sylvester had made such progress in the unlawful learning accessible at the headquarters of the unbelievers, that his simple contemporaries could only account for it by supposing he had sold himself to the enemy of mankind in exchange for such prodigious information. (Eight. Christ. Cent. by White, pg. 246.)

It was from the Arabic writers that Pantheism in its most fascinating shape penetrated into the Christian schools. In the Arabic philosophy, New Platonic ideas mingled with Aristotelian doctrine. Among the representatives of that philosophy, the ablest was Averroes, who died in 1198. (Hist. of the Christ. Church, by Fisher, p. 218.)

Yet it was not until the thirteenth century that the works of Averroes definitely influenced scholasticism, through the teaching of Michael Scot and Alexander Hales, and by means of the rapidity of intellectual communication which forms so singular a feature in mediaeval history, spread their influence in Italy as well as in France. (Hist. of Free Thought, by Farrar, p. 90.)

The progress and enlightenment of Europe proceed from this period (XIIIth century) at a constantly-increasing rate. The rise of commercial cities, the weakening of the feudal aristocracy, *the introduction of the learning of the Saracenic schools*, and the growth of universities for the cultivation of science and language. contributed greatly to the result. (Eight. Christ. Cent. by White, p. 297.)

THE ITALIANS BECOMING HEATHENISH

The reintroduction of the Roman laws. (Eight. Christ. Cent. by White, p. 297.)

Padua was the great medical university of the fifteenth and sixteenth centuries, and was a type of the tendency which at that time manifested itself in the northeastern part of Italy toward *material and rational studies*, as in Tuscany to ideal and humanistic. It was the medical philosophy of Averroes which had first attracted attention to him. But the influence of his teaching was innocuous there until the sixteenth century, during the whole of which this university became the home of free thought. (Hist. of Free Though, by Farrar, p. 101.)

Machiavelli was right then, that the example of Rome in Italy was an evil one. That it made the Italians hate the Church, and drove thinking men, while they remained superstitious, to doubt Christianity, and to welcome even Pagan religions, because they seemed so much purer than that which Rome offered them, we shall see by-and-by. *This is what he meant when he spoke of the Italians becoming 'heathenish'—it was exactly the fact.* (Prot. Rev. by F. Seebohm, pg. 15.)

In the long struggle between the Church and the Empire concerning investitures, and during the disputed elections of popes and bishops, the opposing parties were liberal in concessions to win over the various towns to their side, and the towns were not slow in claiming payment for the obedience and loyalty they rendered to a master sometimes absent and often doubtful. At times too, the emperors, detained by affairs in Germany, did not concern themselves with Italy, and the cities drew up their own code of laws, *without, however, shaking off the imperial yoke;* the emperors, either through love or necessity, when they could not do otherwise, remained satisfied. Thus the cities multiplied their privileges and their population increased with the privileges *on account of the security they afforded over the less protected country.* (Cath. Enc. Vol. IX, p. 339.)

The pope did not hesitate to set the condemnation of the Church upon the unholy ambition of Frederick's rebellious son; and yet he could not look on with unconcern when the emperor advanced at the head of a victorious army, ostensibly *to suppress the heresies* which infected the Guelfic cities, but really to punish them for their part in the revolt of King Henry, and to fortify the imperial authority over them more completely. At the battle of Corte Nuova, the Lombards were routed with great loss. Gregory was alarmed. If the free cities in the North were conquered, there would be no force capable of resisting the emperor, from Sicily to the shores of the Baltic. Not only the supremacy of the papacy, but even its independence, appeared to be in jeopardy. (Hist. of the Christ. Church, by Fisher, p. 197.)

THE POPES CALL BARBARIANS TO HELP THEM

That the popes were continually fomenting quarrels between these Italian States and bringing 'barbarian' princes to fight their battles on Italian soil, a few facts will show. (Prot. Rev. by F. Seebohm, pg. 26.)

In order to gain Ferrara for his nephew he first united with Venice in a war against its duke; but, alarmed at the dangers with which the continued hostility of the Italian League threatened him,

he forsook his Venetian allies, and *excommunicated them for not making peace at his bidding.* (Hist. of the Christ. Church, by Fisher, p. 266.)

They were at constant war, sometimes *under the leadership of the pope*, like a band of robbers, setting upon Venice, or Naples, or Milan; then quarrelling amongst themselves, and forming fresh leagues to drive one another out. (Prot. Rev. by F. Seebohm, pg. 58.)

But the trade was too walled in, too much clad in armour, and too incessantly disturbed by wars and tumults, and violations of common right and interest, to exert its full influence *over the general society, or even to realize its most direct advantages.* (The En. Br. VI, 768.)

But the Pisans could not allow their ancient enemy to come so near; they took up arms, captured Lucca, and defeated the Florentines at La Ghiaia (1341). Seeing now that their militia needed a skillful leader, the Florentines offered the command and a limited dictatorship, first to Jacopo Gabrielli d'Agabo, and when he proved unfit, *to a French freebooter*, Gauthier de Brienne (1342), who styled himself Duke of Athens on the strength of his descent from the dukes of Achaia. He played his part so wilfully that he was proclaimed Signore for life. In this way Florence imitated most other *Italian cities, which in their weariness of popular government had by this time chosen princes to rule over them.* (The Cath. En. VI, 107.)

THE BEST ITALIANS AGAINST CATHOLICISM

It was the Renaissance—the re-birth of letters and art—that scattered the mist of ignorance, and of the superstition and bigotry connected with it. (Hist. of the Christ. Church, by Fisher, p. 278.)

Petrarch, the Italian poet, was the first to show men the pleasure to be found in the study of the classical authors, and to fill their minds with a passion for antiquity. (Hist. of the Christ. Church, by Fisher, p. 278.)

Even the most advanced spirits of the reformers, Servetus and the Sozini, came forth from Italy, as from the centre of free thought. (Hist. of Free Thought, by Farrar, p. 99.)

Protestantism was, nevertheless, not strong enough to avow itself without being instantly smothered. The little companies of those who were in full sympathy with its ideas could exist only as secret societies; for, although there was no central government to enforce throughout the peninsula measures of repression, and as

yet no effective Inquisition. (Hist. of the Christ. Chuch, by Fisher, p. 384.)

It was natural that the cause of the Reformation should find adherents among the Italians. *Upon their country the temporal ambition of the popes had brought untold evils.* They were familiar, as nations more distant from Rome could not be, with corruptions in the papal government of the Church. The vices of the clergy, the arrogance and venality of the Roman court, had been exposed by their greatest writers, beginning with Dante. From the minds of cultivated Italians, through the influence of the new learning, superstition, and even moderate reverence for ecclesiastical authority, had well-nigh vanished. But while these circumstances were favorable to the introduction of Protestantism there were other circumstances equally important, which stood in the way of its final success. The Italians looked upon the papacy as a national institution. (The Hist. of the Christ. Church, by Fisher, p. 383).

THE COMMERCIAL CENTERS NOT CATHOLIC

This was soon followed by a Vandal conquest of the shores of Africa, which raised Carthage once more to commercial importance. (Eight. Christ. Cent. by White, pg. 108.)

The Novgorod traders pentetrated at an early date to the shores of the White Sea, hunted on Novaya Zemlya in the 11th century, *colonized the basins of the northern Dvina,* descended the Volga, and as early as the 14th century extended their trading expeditions *beyond the Urals into Siberia.* Two great colonies, Vyatra and Vologda, organized on the same republican principles as the metropolis, favoured the further colonization of N. E. Russia. (The En. Br. XIX, 840.)

It is said that the population of Novgorod in the 14th century reached 400,000 persons.

There were no Catholics at all.

The other great center of commerce was the Mohammedan Mecca.

During one of his (Cabot) trading voyages to the eastern Mediterranean, Cabot paid a visit to Mecca, *then the greatest mart in the world* for the exchange of the goods of the East for those of the West. (The En. Br. IV, 921.)

The Meccans, who knew how to attract the Beduins by hospitality, bought up these wares in exchange for imported goods, and so became the leaders of the international trade of Arabia. Their caravans traversed the length and breadth of the peninsula.

Syria, and especially Gaza, was their chief goal. The Syrian caravan intercepted on its return, at Badr represented capital to the value of £20,000, *an enormous sum for those days.*

In the middle ages this trade was much more important than it is now. Tbn Yubair, in the 12 century, describes the mart of Mecca in the eight days following the feast as full of gems, unguents, precious drugs, and all rare merchandise from India, Irak, Khorasan, and every part of the Moslem world. (The En. Br. XVII.)

By the Union of Utrecht in 1579 Holland became an independent republic, and for long after, as it had been for some time before, *was the greatest centre of maritime traffic in Europe.* (The En. Br. VI, 768.)

Protestant England ruined completely the navy of Catholic Spain and since that time makes uninterrupted way through the Catholic waters. The same does also the smaller Protestant country of Holland. On the other side, Genoa and Venice never saw the ocean and began to feel competition in their own waters. At that time not only their fleet, but even they themselves fell under the power of foreign countries. Whereas all that was Protestant began to flourish from the very beginning and flourishes up to date.

DECIMAL SYSTEM ARABIAN

In Europe, before the introduction of the algarithm or full Indo-Arabic system with zero.

Gerbert (970-980.)

Where did Gerbert learn the use of the absciss with ciphers? There is no direct evidence as to this, for the story in William of Molmesburg, that he *stole it from an Arab in Spain.*

The Indian forms for the numerals reached Alexandria *before direct communication between Europe and India ceased, which it did about the fourth century A. D.* (En. Br. V, 19-20, 868.)

The Pope himself, the venerable Sylvester the Second (XI century), had acquired all the wisdom of the Arabians *by attending the Mohammedan schools* in the royal city of Cordova. There he had learned the mysteries of the secret sciences, and the more useful knowledge—which he imported into the Christian world—of *the Arabic numerals.* (Eight. Christ. Cent. by White, pg. 246.)

GUNPOWDER ORIGINATING IN CHINA

The origin of gunpowder is involved in considerable uncer-

tainty, but it is believed that the mixture and its charactertistic properties have long been known even before its use to propel a projectile from some form of artillery. (The New In. En. IX, 375.)

On the strength of passages in the works of Roger Bacon, he is often spoken of as its inventor.

The discovery of gunpowder is also assigned to Berthold Schwarz, by whom it was mentioned in 1328. In addition to these references there are other quotations from mediaeval writers bearing more or less on the subject and also numberless traditions which confer on the ancients, and more especially the eastern nations, the honor of this important discovery . . . This would seem to corroborate the theory that *gunpowder was well known in China many centuries before its first appearance in Europe*, and that it gradually worked its way westward. (The New In. En. IX, 375.)

This was the famous Greek fire, of which the components are not now known, but it was destructive beyond gunpowder itself. Water could not quench it, nor length of time weaken its power. (Eight. Christ. Cent. by White, pg. 166.)

GLASS FROM EGYPT

The glass industry flourished in Egypt in Greeko-Egyptian and Roman times. (En. Br. II ed. 11-12, 98).

The Egyptians had highly developed the art of making glass and of coloring it by means of certain metalic oxides and many extent specimens of Egyptian pottery are beautifully enameled in various colors. (The New In. En. IV, 566.)

CHEMISTRY FROM EGYPT

The origin of the word chemistry is uncertain. Chemia (or Chemi) is the old name of Egypt, and as the art of making gold and silver were first practiced in that country, the science of chemeia may have meant orginally 'the science of Egypt.' (The New In. En. IV, 559.)

However, the ancient knew some facts and processes which lie within the scope of modern chemistry. Most of that knowlege was gained empirically by the Egyptians, and was by them communicated to the Jews and Phoenicians, and later to the Greeks and Romans. (The New In. En. IV, 566.)

Alchemy. Egypt was the birthplace of alchemy, the pretended art of making gold and silver from base metals. Based on super-

ficial observation and the erroneous interpretation of phenomena, this pseudo-art subsequently absorbed the attention of men for many centuries, and rendered scientific progress and hence the development of the useful arts, impossible. *Thus, the arts of metallurgy and of dyeing remained through the Middle Ages practically what they had been in Egypt long before the beginning of our era.*

Alchemy proper had only one great object in view—to ennoble the base metals and to prolong life indefinitely. (The New In. En. IV, 566.)

Note: In Florida they looked for the source of youth!

The forerunners of chemistry. In the 17th century we find the Englishman, Robert Boyle (1627-91), grasping the truth with an insight unprecedented, and in many respects not yet surpassed. (The New In. En. IV, 567.)

Note: Boyle was a Protestant. See the same En. Vol. III, p. 390.

COMPASS FROM CHINA

The early history of the compass is involved in more or less obscurity. *In a rough form it was known to the Chinese at least as early as B. C., 2634,* and it was used for the purposes of navigation as early as the third or fourth century A. D., and perhaps before. But the policy of the rulers and the habits and character of the people conspired to render the Chinese indifferent navigators, and the compass did not, therefore, become of the great importance to them that it did to the seafaring nations of Europe. The date of introduction of the magnetic needle into Europe is unknown; but it came, as many suppose, *from the Chinese through the Arab sailors and traders,* it probably was already a nautical instrument. (The New. In. En. V, 231).

A knowledge of the mariner's compass was communicated by them (by Chinese) directly or indirectly to the early Arabs, and through the latter was introduced into Europe. (En. Br. 5-6, 807.)

The best known form of dry compass is that designed by Lord Kelvin. (The New In. En. V, 231.)

The general conclusion of this paragraph:

France: Nobles and Bourgeois, the two classes which, in the literature of the Middle Ages, speak with two accents so dissimilar, have one point of resemblance; *the one class is as ignorant as the other.* Only the clerics had any hold upon science—*the little science,* which those times possessed. (Cath. Enc. Vol. VI, pg. 192.)

In France a succession of imbecile rulers, whose characters are clearly enough to be guessed from the descriptive epithets which the old chroniclers have attached to their names, had left the Crown a prey to all its enemies. What was to be expected from a series of governors whose mark in history is made by such nicknames as "The Bald," "The Stammerer," "The Fat," and finally, without circumlocution, "The Fool?" Everybody tried to get as much out of the royal plunder as he could. Bishops got lands and churches. Foreign pirates, we have seen, got whole countries at a time, and in self defense, the nobility were forced to join in the universal spoil. (Eight. Christ. Cent. by White, pg. 230.)

Philosophy, science, culture, in the broad sense of the term, are the gift of the Greeks to mankind; law and civil polity are a legacy from the Romans; but "salvation is of the Jews." (Hist. of the Christ. Church, by Fisher, p. 13.)

Note: Nothing of the Catholics, except rack and stake, follies and vices.

THE CATHOLIC TIME—THE AGE OF FOOLS.

Of the many didactic poems of this period, by far the most famous was the "Narrenschiff" (Ship of Fools) of the learned humanist, Sebastian Brant (d. 1521), which appeared in 1494 and achieved a European reputation. This is a satire of all the vices and follies of the age, of which no less than one hundred and ten kinds are enumerated. (Cath. Enc. Vol. VI, pg. 520.)

Such were some of the follies of mankind which Erasmus discoursed upon, to the amusement of More and a few friends. The book was soon published and rapidly passed through several editions. (Hist. of the Christ. Church, by Fisher, p. 283.)

Desiderius Erasmus of Rotterdam (1467-1536) was termed the "second eye of Germany." Vivacious, acute, and witty, he was the leader and literary oracle of the century, while his name, according to the testimony of a contemporary, had passed into proverb: "*Whatever is ingenious, scholarly, and wisely written, is termed erasmic, that is, unerring and perfect.*" (The Cath. En. VII, 541.)

Thus the church, united with rather than subjected to the state (in France), adorned by great names, asserting its national independence in the pride of conscious strength against the metropolitan see of Christendom, possessed a power which, while it seemed to promise perpetuity, stood as an impediment to progress and a bar to intellectual development. (Hist. of Free Thought, by Farrar, p. 165.)

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Velazquez. To this period also belong the portraits of *the court fools, dwarfs, imbeciles,* etc., (Prado), in which the painter has achieved an apotheosis of the ugly. Such are the jesters, known as "Barbarossa," "Don Juan de Austria," and "Pabililos de Valladolid;" the dwarfs, Sebastian de Morra and" El Primo;" the idiots, "El Bobo de Coria" and "El Nino de Vallegas." (New Int. Enc. Vol. XX, pg. 44.)

THE CATHOLIC WORSHIP OF ASSES

Feast of Asses. The celebration of the "Festum Asinorum" in medieval and ecclesiastical circles was a pastime in which all, from the dignitaries in the upper stalls of the sanctuary to the humblest among the esclaffardi, participated. The feast dates from the 11th century, though the source which suggested it is much older.

When the Sibyl had recited her acrostic lines on the Signs of Judgment (Du Meril, 186), all the "prophets" sang in unison a hymn of praise to the long-sought Saviour. Mass immediately followed. *In all this the part that pleased the congregation was the role of Balaam and the Ass.*

In the Beauvais thirteenth-century document, quoted by the editors of Ducange, the "Feast of Asses" is already an independent Trope with the date and purpose of its celebration changed. At Beauvais the Ass may have continued his minor role of enlivening the long procession of Prophets. On the 14th of January, however, he discharged an important function in that city's festivities. On the feast of the flight into Egypt the most beautiful girl in the city, with a pretty child in her arms, was placed on a richly draped ass, and conducted with religious gravity to St. Stephen's Church. The ass was stationed at the right of the altar, and the mass was begun. After the Introit a Latin Prose was sung. The first stanza and its French refrain may serve as a specimen of the nine that follow:

Orientis partibus	Hez, Sire Asnes, car chantez,
Adventavit Asinus	Belle bouche rechignez,
Pulcher et fortissimus	Vous aurez du foin assez
Sarcinis aptissimus	Et de l'avoine a plantez.

He, Sire Ane, he'!

From the regions of the East—
Blessings on the bonny beast!—
Came the donkey, stout and strong
With our packs to pace along
Bray, Sir Donkey, Bray!

"—From the eastern lands the Ass is come, beautiful and very brave, well fitted to bear burdens. Up! Sir Ass, and sing. Open your pretty mouth. Hay will be yours in plenty, and oats in abundance."

Mass was continued, and at its end, apparently without awakening the least consciousness of its impropriety, the following direction was observed: "In fine Missae sacerdos versus ad populum, vice 'Ite, Missa Est,' ter hinhannanabit: populas vero, vice 'Deo Gratias,' ter respondebit, 'Hinham, hinham, hinham.' "—"At the end of mass, the priest, having turned to the people, in lieu of saying the 'Ite Missa est, will bray thrice; the people instead of replying 'Deo Gratias,' say 'Hinham, hinham, hinham'." (The Cath. En. I, 799.)

THE CATHOLIC WORSHIP OF FOOLS

Feasts of fools, a celebration marked by much license and buffoonery, which in many parts of Europe, and particularly in France, during the later Middle Ages took place every year on or about the feast of the Circumcision (1 Jan.)

The feast of fools and the almost blasphemous extravagances in some instances associated with it have constantly been made the occasion of a sweeping condemnation of the medieval church. . . . It is equally certain that the institution did lend itself to abuses of a very serious character, even though the nature and gravity of these varied considerably at different epochs. It is reasonable to infer from this circumstances that though *these extravagances took place in church and were attached to the ordinary services*, the official sanction was of the slenderest. Still, as already stated, there can be no question of the reality of the abuses which followed in the wake of celebration of this kind.

The central idea seems always to have been that of the old Saturnalia, i. e. a brief social revolution in which power, dignity or impunity is conferred for a few hours upon those ordinarily in a subordinate position. Whether it took the form of the boy bishops or the sub-deacon conducting the cathedral office, the parody must always have trembled on the brink of burlesque, if not of the profane. We can trace the same idea at St. Gall in the tenth century where a student, on the 13th of December each year enacted the part of the abbot. It will be sufficient here to notice that the continuance of the celebration of the feast of fools was finally forbidden under the very severest penalties by the Council of Basle in 1435, and that this condemnation was supported by a strongly-worded document issued by the theological faculty of the University of Paris in 1444, as well as by numerous decrees of various provincial councils. (The Cath. En. VI, 132.)

THE CHURCH MUSIC—GRUNTING OF PIGS

Where the ass did not come upon the stage the chief point of the farce lay in the election of a mock pope, patriarch, cardinal, archbishop, bishop, or abbot. These mimic dignitaries took such titles as 'Pope of Fools,' 'Boy Bishop, 'Patriarch of Sots,' 'Abbot of Unreason,' and the like. On the day of their election they often took possession of the churches, and even occasionally travestied the performance of the Church's highest office. *The licence which finally prevailed in these nummeries at length called for the intervention* of ecclesiastical authority, and the bishops and popes began to prohibit them. The feast of fools maintained itself in many places till the middle of the 16th century. At Antibes, in the south of France, it survived till the year 1644. *The scene was a church;* and the actors, dressing themselves in priests' robes turned inside out, read prayers from books turned upside down, through spectacles of orange peel; using coal or flour for incense, amid a babblement of confused cries, and *the mimic bellowings of cattle and gruntings of pigs.* (The New In. En. VII, 494.)

Boy Bishop. The custom was abolished by Henry VIII in 1542, restored by Queen Mary, and again abolished by Elizabeth, though here and there it lingered on for some time longer. On the continent it was suppressed by the Council of Basle in 1431, but was revived in some places from time to time, even as late as the 18th century. (The Cath. En. II, 725.)

NO CATHOLIC ART OR STYLE

The reign of Trajan and Adrian was the culminating point of the arts at Rome. (Cath. Enc. Vol. XIII, p. 167.)

The policy of Arcadius (395-408), his son and successor in the East, was milder, but the same mob violence prevailed, and did, unpunished, its work of destruction. In the West, Honorius (395-423), his brother, was vacillating in his treatment of paganism. Although at first he commanded *the temples in the country places to be destroyed*, he afterwards proclaimed general religious freedom. And yet, later in his reign, he caused all pagans to be excluded from offices of state. (Hist. of the Christ. Church, by Fisher, p. 94.)

The pope's vicars were either stupid or weak; the monuments crumbled of themselves or were destroyed: sheep and cows were penned in the Lateran Basilica; no new buildings arose, except the innumerable towers, or keeps, of which Brancaleone degli Andalo the senator (1252-56), caused more than a hundred to be pulled down; the revival of art, so promising in the thirteenth century, was abruptly cut off. (Cath. Enc. Vol. XIII, p. 169.)

What we miscall "Gothic architecture" had no historical connection with the Goths. The few buildings of theirs which are preserved are in a wholly different style. When the word "Gothic" was first applied to the pointed style of architecture, it was meant to denote the opposition of "Roman". Yet, after all, this use of the name is a sort of memorial of the former greatness of the Goths, because it is founded on the correct notion that there was once a time when the Romans and the Goths were the two chief peoples of the Western world. (The Goths, by Bradley, p. 365).

The Gothic period extends, roughly speaking, from the 12th to the 15th century. It was a period of French ascendency, during which artistic influences radiated from France over the rest of Europe. *The control of art passed from the hands of the clergy into that of lay guilds.* (The New In. En. IX, 71).

France. Gothic architecture originated in the Ile de France as the result of a combination of Northern and Southern influences. (Nelson's, Vol. 1, pg. 335.)

Note: The Northern influences were from the pagan Normans and the Southern were the old Roman, the Byzantinian and the Sarazenian.

One benefit, at least resulted: *the Normans* (the invaders) *were great builders;* and noble churches of stone soon covered the land (in Ireland). (Addis, Cath, Dictionary, 466.)

The Arabians had an indirect but important influence on Christianity by their devotion to the arts and sciences. Their schools, two of which were established at Granada and Cordova, were excellent, and attracted many Jewish and Christian scholars. Christians were tolerated in their countries as long as they paid tribute, offered no insult to the Moslem faith, and did not attempt to make proselytes from its votaries. (Hist. of the Christ. Church, by Fisher, p. 154.)

As no buildings or remains of any description have ever been found, in which there are any trace of an independent construction in either brick or stone, the title is misleading. Since, however, it is now so generally accepted it would be difficult to change it. The term when first employed was one of reproach, as Evelyn (1702) when speaking of the *faultless building (i. e. classic) says,* "they were demolished by the Goths or Vandals, who introduced their own licentious style now called modern or gothic." *The employment of the pointed arch in Syria, Egypt and Sicily from the 8th century onwards by the Mohammedans for their mosques and gateways, some four centuries before it made appearance in Europe,*

also makes it advisable to adhere to the old term Gothic in preference to Pointed Architecture. (The En. Br. XII, 272.)

From the Byzantine a Western art was to develop, in which the loss in external luxury was gradually supplied by pliancy and power of expression. (Cath. Enc. Vol. XI, p. 397.)

What had been lacking in the Middle Ages was the enthusiasm for form, the worship of art, combined with a language sufficiently supple and opulent. The renaissance was about to bestow these gifts; it was to communicate the sense of beauty to the writers of that age by setting before them *as models the great masterpieces of antiquity.* Reversion to antiquity—this is the characteristic which dominates all the literature of the sixteenth century. (Cath. Enc. Vol. VI, pg. 193.)

Artists from Italy, where *Roman models* were everywhere seen, and enthusiastic students from the south of France, where the great *works of the Empire* must have exercised an ennobling influence on their taste and fancy, brought their tribute of memory or invention to the design. Tall pillars supported the elevated vault, instead of the flat roof of former days; and gradually an approach was made to what, in after-periods, was recognized as the pure Gothic. Here, then, was at last a real science, the offspring of the highest aspirations of the human mind. Churches rising in rich profusion in all parts of the country were the centers of architectural taste. (Eight. Christ. Cent. by White, pg. 243.)

Raphael and Michelangelo. The efforts of the artists were inspired by a new intellectual and social movement of which this century was the scene. If the Gothic movement in the 14th century had inspired Giotto and Simone Martini, now *it was the revived study of the antique,* the true Renaissance, that was behind all the technical struggles of the artists. Painting was not, however, directly and immediately affected by the study of antique models. *This was only one symptom of a general stir of the intellectual life that is called by the apt term "humanism." In the early Gothic epoch the movement had been also in the direction of humanity.* (En. Br. Vol. XX, p. 470.)

Now, in the 15th century, the inspiration of thought was rather pagan than Christian, and men were going back to the ideas and institutions of the antique world as a substitute for those which the Church had provided for thirty generations. *The direct influence of these studies on art was chiefly felt in the case of architecture, which they practically transformed.* Sculpture was influenced to a lesser degree, and painting least of all. (Enc. Brit. Vol. XX, p. 470.)

The medieval Cathedrals of Beauvais and Senlis are inferior in point of interest to that of Noyon, which is one of the most beautiful monuments of the 12th century. During the Middle Ages, on each recurring 14th of January, *the Feast of Asses was celebrated in the Beauvais Cathedral.* (The Cath. En. II, 378.)

This commercial and industrial activity, in which the rural classes had their share, *brought to Flanders a wealth which manifested itself everywhere—in the buildings*, in the fare of the inhabitants, in their dress. (Cath. Enc. Vol. VI, pg. 95.)

Ypres was a flourishing linen-manufacturing town in the 14th and 15th centuries. It is said to have had a population of 200,000 in the 14th century. Pop. (1911) 17,287. The city was wholly destroyed in the Great War. (Nelson's, En. XII, 673B.)

No Spanish Architecture.

This cathedral having become too small for Seville, the chapter resolved in 1401 to rebuild it on so vast a scale that posterity should deem it the work of madmen. . . . The work was commenced in 1403 and *finished 1506.*

When the New World was opened, commerce with it was limited to Seville in order that the supervision of the state might be more easily exercised. (The En. Br. XXV, 549.)

Note: This is the reason that the greatest Spanish cathedral was in Seville and not the Spanish art.

The decoration of the upper part, including the rose window, *are eighteenth century work.* . . . In the windows above the door of the bell-tower is preserved the original design of the Giralda, which, it is said, *was constructed by Gever*, to whom are attributed the invention of algebra, and the origin of the name (Al-Geber).

After the cathedral, the Alcazar is the most noteworthy building in Seville. No other Mussulman building in Spain has been so well preserved . . . was rebuilt by Pedro the Cruel (1353-64), *who employed Grandans and Mohammedan subjects of his own (mudejares) as its architects.* (The Cath. En. XIII, 745).

The Milan Cathedral—The Work of Modern Art.

The wonderful Italian gothic cathedral is built of white marble, has five naves, and is 486 feet in length. Begun in 1386, *finished in 1805.*

The Venice Cathedral—Byzantine Architecture.

Byzantine architecture was practiced in most parts of the

Eastern empire; and styles which have been developed from it still prevail wherever the Greek Catholic Church exists; as in Russia, the Balkan States and Asia Minor. *Its influence extended to Italy,* dominatng Venice, Ravenna, and the south, and even extended to southern France. *The most magnificent example in Italy is San Marco at Venice, which has best preserved the decorative features of the style.* (Nelson's E. I., 333.)

A more important fact is that at this time the *Byzantine style conquered the West and became truly universal.* At about the same time the West was undergoing a singular upheaval: the old feudalism was separating itself from the soil and setting itself in motion. For two centuries the exodus of the Crusades was to continue, marking the beginning of a new civilization for Europe. *Byzantine colonies appeared in Italy, notably those of Venice, in the North, and of Sicily, in the South, forming hotbeds of Byzantism at the two ends of the Peninsula.* Within thirty years (1063-95) Venice accomplished the marvel of St. Mark's which she was to go on decorating and perfecting for three centuries. (Cath. Enc. Vol. XI, p. 397.)

St. Mark's Church, which since 1807, has also been the cathedral, was built in 829, when Venetian merchants purchased the relics of St Mark at Alexandria. *In the eleventh century it was remodelled in imitation of the Basilica of the Apostoles at Constantinople.* The succeeding centuries, especially the 14th, all contributed to its adornment, and seldom did a Venetian vessel return from the Orient without bringing a column, capitals, or friezes, *taken from some ancient building,* to add to the fabric of the basilica. The facade is decorated with mosaics of the different periods, *Byzantine sculptures,* and statues of the Evangelists and the Saviour. The four horses of gilded bronze above the great doorway *once adorned by the Arch of Trajan.* The altarpiece is the famous Pala d'oro (Golden Pall), *Byzantine metal-work* of the year 1105, originally designed for an antependium. (The Cath. En. XV, 334.)

In painting, especially, Venetian artists in the 14th century were still trammelled by the Byzantine tradition. It is to be noted, however, that few of the famous artists of the so-called Venetian School were really Venetians. (The Cath. En. XV, 340.)

Pagan Art Superior.

If Catholicism makes art, then the most beautiful cathedrals and buildings would be in Ireland, Poland, Slovakia, Mexico, etc., because these are the countries most populated by Catholics. However, it is a fact that in these countries there is no architecture.

The church in a district was, in those days, what a hundred other buildings are required to make up in the present. It was the town hall, the market-place, the concert room, the theater, the school, the news-room, and the vestry, all in one. We are to remember that *poverty was almost universal.* The cottages in which the serfs and even the freemen resided were wretched hovels. They had no windows, they were damp and airless, and were merely considered the human kennels into which the peasantry retired to sleep. In contrast to this miserable den there arose a building vast and beautiful, consecrated by religion, ornamented with carving and colour. (Eight. Christ. Cent. by White, pg. 245.)

Catholic cathedrals are not an expression of godliness and art, but of boast, bigotism and clericalism. As a proof, the Spaniards have a cathedral in their penal colony—Ceuta. (See The New Int. En. IV, p. 447.)

Leo X cared more for art and literature than for war, but he, too, had his faults, and the scandal in his case was a doubt whether, after all, he really believed in Christianity. (Prot. Rev. by F. Seebohm, pg. 206.)

In the same time the Pagan Indian Mexico had splendid buildings; China, India and other Pagan countries too.

The temples were numerous, and in general magnificent; but they were stained with blood, and adorned with the heads of the unhappy victims that had been sacrificed in them. (A pictorial history of America, by S. G. Goodrich, p. 82.)

Nanking was the famous porcelain tower, which was designed by the emperor Yung-lo (1403-1428) to commemorate the virtues of his mother. Twelve centuries previously an Indian priest deposited on the spot where this monument afterwards stood a relic of Buddha, and raised over the sacred object a small pagoda of three stories in height. During the disturbed times which heralded the close of the Yuen dynasty (1368) this pagoda was utterly destroyed. It was doubtless out of respect to the relic which then perished that Yung-lo chose this site for the erection of his "token-of-gratitude" pagoda. The building was begun in 1413. But before it was finished Yung-lo had passed away, and it was reserved for his successor to see the final pinnacle fixed in its place, after nineteen years had been consumed in carrying out the designs of the imperial architect. In shape the *pagoda was an octagon, and was about 260 feet* in height, or, as the Chinese say, with that extraordinary love for inaccurate accuracy which is peculiar to them, 32 chang (a chang equals about 120 inches. 6 feet 4 inches and 9/10 of an inch). (En. Brit. Vol. XIX, p. 162.)

Mangu (elected 1251) with perfect impartiality allowed the light of his countenance to fall upon the Christians, Mohammedans and Buddhists among his subjects although Shamanism was recognized as the state religion. Two years after his accession his court was visited by Rubruquis and other Christian monks, who were hospitably received. The description given by Rubruquis of the Khakan's palace at Karakorum shows how wide was the interval which separated him from the nomad, lent-living life of his forefathers. It was surrounded by brick wall. . . . Its southern side had three doors. Its central hall was like a church, and consisted of a nave and two aisles, separated by columns. There the court sat on great occasions. In front of the throne was placed a silver tree, having at its base four lions, from whose mouths there spouted into four silver basins wine, kumiss, hydromel and terasine. At the top of the tree a silver angel sounded a trumpet when the reservoirs that supplied the four fountains wanted replenishing. (En. Br. XVIII, 713.)

The Decay Even of Poetry

During the ninth and tenth centuries German poetry fell into neglect at the courts of the Saxon (919-1024) and Franconian emperors (1024-1125) and in the monasteries the Latin language was almost exclusively cultivated. (Cath. Enc. Vol. VI, p. 517.)

The medieval poets of Southern France, who flourished from about 1100 to about 1400, singers of war and love, whose wandering lives, full of passion and adventure, have made them the typical romantic figures of their age. The feudal conditions of the region to which they belonged were particularly favorable to the development of this race of bards. There, as elsewhere, society was divided into three classes, commons, clergy and nobles. *of whom the nobles alone possessed either the means or the desire liberally to reward literary and musical will.* The nobility, moreover consisted of an agglomeration of petty independent barons, who tended to attach themselves to powerful local houses, such as that of the counts of Toulouse. There were, therefore, many courts, not too far distant from each other, to which the wandering minstrels could resort. Another social condition which had an important influence upon the character of Provencal poetry was the position of the noble ladies. . . .

For flattering the vanity of the nobles and lending his talent to their tastes for pleasures, the singer was rewarded with gifts of money, weapons, horses or garments. Generosity was naturally praised as the chief of princely virtues, and growing avarice was a sign of the hopeless degeneracy of the times. . . . *With the disappearance of the society they represented, the troubadours also vanished.* . . .

Another fact has tended to give a romantic coloring to the lives of the troubadours: the fact that their poems deal so largely with the subject of love. This love was, it is true, chiefly factitious and conventional, rather than personal, and the formulas in which it was expressed are *exceedingly monotonous;* but the modern imagination has built up for these wandering minstrels a sort of butterfly existence of poetry and passion, to which is added the excitement of constant adventures. That such a picture does not represent the truth is obvious, but it is intensely fascinating, and the troubadours will probably long continue to be regarded as sentimental heroes. (The New. In. En. XIX, 486.)

On this common theme the troubadours embroidered variations of the utmost richness; the form which they employed, a very complex one, had given rise to manifold combinations of rhythms. The men of the north were dazzled when they came to know the Provencal poetry. Strangely enough, it did not spread directly from province to province within the borders of France, but by way of the Orient, from the Holy Land, during the Crusades. (Cath. Enc. Vol. VI, pg. 191.)

The peeresses, and princesses, and even the ladies of lower rank, to whom the voice of the troubadours attributed all the virtues under heaven. (Eight. Christ. Cent. by White, pg. 283.)

The rich counties of the South of France were always distinguished from the rest of the nation by the possession of greater elegance and freedom. *The old Roman civilization* had never entirely deserted the shores of the Mediterranean or the valleys of Languedoc and Province. (Eight. Christ. Cent. by White, p. 299.)

A musical and graceful language had grown up in Languedoc, which was universally recognized as the fittest vehicle for descriptions of beauty and declarations of love, and had been found equally adapted for the declamations of political hatred and denunciations of injustice. But now the whole guild of troubadours, ceasing to dedicate their muses to ladies' charms or the quarrels of princes, poured forth *their indignation in innumerable songs on their clerical oppressors.* The infamies of the whole order—the monks, black and white, the deacons, the abbots, the bishops, the ordinary priests—were now married to immortal verse. Their spoiling of orphans, their swindling of widows and wards, their gluttony and drunkenness, were chronicled in every township, and were incapable of denial. Their dishonesty became proverbial. The simplest peasant, on hearing of a scandalous action, was in the habit of saying, "I would rather be a priest than be guilty of such a deed." (Eight. Christ. Cent. by White, pg. 300-301.)

The songs which charmed the peasants were directed against the exacting priest and oppressive noble. (Eight. Christ. Cent. by White, p. 172.)

The final victory of the crusaders and punishment of the rebellious were celebrated by the introduction of the Inquisition, of which the ferocious Dominic was the presiding spirit. The fire of persecution under his holy stirrings burnt up what the sword of the destroyer had left, *and from that time the voice of rejoicing was heard no more in Languedoc.* (Eight. Christ. Cent. by White, p. 304.)

The "gay science" perished utterly; the very language in which the sonnets of knight and troubadour had been composed died away from the literatures of the earth; and *Rome rejoiced in the destruction of poetry* and the restoration of obedience. (Eight. Christ. Cent. by White, p. 304.)

Of the old folk-songs composed in the time of the troubadours a great number have been preserved in literary collections called cancioneros, but the music has been lost. The music of the folk-songs of the fifteenth and sixteenth centuries, however, has been transcribed from the actual performances of blind singers, who even now, as formerly, wander from town to town. The melodies of Andalusia, which are in all respects superior to those of the northern provinces, show undoubted traces of *Moorish influences*, as shown by the elaborate embellishments of the notes of the melody, peculiar intervals foreign to European scales, and a strange combination of distinct rhythms in the several parts. (Int. Enc. Vol. XVIII, pg. 413.)

Church Music From the East

Church music, which at the outset consisted mainly of the singing of the psalms, flourished especially in Syria and at Alexandria. The music was very simple in its character. (Hist. of the Christ. Church, by Fisher, p. 65.)

There was some opposition to the use of such hymns, on the ground that they were not taken from the Scriptures; and this could only be overcome by age and usage. Among the earliest extant Christian songs are: The "Gloria in Excelsis," a translation (thought to be by Hilary) of a much older Greek hymn; the "Trisagion" (Holy, Holy, Holy); and the "Te Deum," probably transferred into Latin by Ambrose from a Greek original. (Hist. of the Christ. Church, by Fisher, p. 121.)

The Modern Music and Song Begins With Protestantism

By the beginning of the 16th century, however, the laws of counterpoint were substantially fixed; practice was for a while imperfect, and aims still uncertain, but skill was increasing and soon became marvelous; *and in the sixteenth century music we leave the archaic world altogether.* (The New In. En. XIX, 486.)

Song is no longer an aristocratic monopoly; it passes out into the whole nation. The troubadour is no more; his place is taken by the ballard writer composing in the vulgar tongue a *dolce stil nuovo.* . . . The medieval theory of life, thought and government had broken down. (The Cath. En. VI, 64.)

The clergy were the showmen and play-actors of the time. The only amusement the laborer could aim at was found for him, in rich processions and gorgeous ceremony, by the priest. (Eight. Christ. Cent. by White, pg. 274.)

Children Mutilated Ad Majorem Dei Gloriam

In Italy, in the 18th century, about four thousand boys were annually castrated for opera singing, and celebrating the mass! Why? Because the operation arrested the full development of the masculine voice. (New Plain Home Talk, by Dr. Foote, p. 816.)

Without the ovaries of women to waste the coarser properties, their vocal organs became stronger and larger than women's; and consequently more efficient for singing those parts in music usually allotted to the female voice; but without testicles to act as saving banks to the masculine properties, so that any part of the body could be supplied by "drafts payable at sight," the vocal organs could not obtain that development which gives to the voice of uncastrated men the intonation of heavy bass. These boys, too, grew up beardless, having more down than women, but none of the flinty beard so peculiar to men who have not lost the acorns of their manliness. (New Plain Home Talk, by Dr. Foote, p. 817.)

Negro Protestant But No Catholiq Songs

Negro songs may be divided into two general groups: those which show evidences of foreign origin, but which have been added to and changed until they are undeniably negro in character; and those which are the spontaneous expression of the negro's own feelings. The first group may be subdivided into (a) those derived from European songs and dances, and (b) those adapted from Baptist and Methodist hymns. (New Int. Enc. Vol. XIV, p. 344.)

They Preached Peace and Fomented Wars

The monks, a "race of new Jews," popes, who, though decrepit old men, take the sword into their hands and "turn law, religion, peace, and all human affairs upside down." (Hist. of the Christ. Church, by Fisher, p. 823.)

The wars fomented by the popes in Germany during their contest with the emperors, and the iniquitous Albigensian crusade, were instigated and approved by those who, as a rule, preached peace to contending sovereigns. (Hist. of the Christ. Church, by Fisher, p. 232.)

Some missionaries, mostly Jesuits, were entrusted with the temporal and spiritual government of these new communities. These ecclesiastics, according to the best information, were absolute tyrants; such as retained any sentiments of moderation or humanity, whether from indolence or superstition, kept those little societies in a state of perpetual infancy. They neither improved their understanding nor their industry, beyond a certain degree. (A Pictorial History of America, by S. G. Goodrich, p. 153.)

They Sold and Ate Human Flesh

Even the people who were cultured long ago under the pagan, Roman culture, were disturbed and sometimes dislodged by Catholicism. How then can Catholicism teach the barbarians to settle? In Albania the most uncivilized are just the Catholics; in Ireland the most uncultured are just the Catholics; in America also.

Arius and two of his friends were banished to Illyria. Two other bishops, Eusebius of Nicomedia and Theognis of Nicea, who declined to subscribe to the damnatory clauses, were deposed and banished. (Hist. of the Christ. Church, by Fisher, p. 130.)

How these Christian graces, giving a charm and dignity to the apostate emperor Julian, must have received a still higher authority from the painful contrast they presented to the agitated condition and corrupted morals of the Christian Church. Everywhere there was *war and treachery*, and ambition and unbelief. Half the great sees were held by Arians, who raved against the orthodox; and the other half were held by Anthanasius and his followers, who accused their adversaries of being "more cruel than the Scythians, and more irreconcilable than tigers." At Rome itself there was an orthodox bishop and an Arian rival. (Eight. Christ. Cent. by White, pg. 93-4.)

In the sixth and seventh centuries, in the fast-advancing

eclipse of culture and learning, the writers were few. (Hist. of the Christ. Church, by Fisher, p. 128.)

We must remember that up to this time (VIII century) the progress of what we now call civilization was very slow; or we may perhaps almost say that the extent of civilized territory was smaller than it had been at the final breaking up of the Roman Empire four hundred years before. (Eight. Christ. Cent. by White, pg. 171.)

But Christianity was to come to the Anglo-Saxons first from Rome. Gregory, an abbot of a Roman convent, was attracted by the faces of some young captives in the slave-market. Tradition said that when informed that they were Angles, he exclaimed: "Not Angles, but angels." (Hist. of the Christ. Church, by Fisher, p. 146.)

Note: Without Catholicism they appeared like angels, but read now what they did as Catholics in the X century.

Even the breaking up of morals and law, and the wide deluge of sin which overspread the lands, might be taken as a token that mankind were deemed unfit to occupy the earth any more. In addition to these appalling symptoms, famines were renewed from year to year in still increasing intensity and brought plague and pestilence in their train. The land was left untilled, the house unrepaired, the right unvindicated; for who could take the useless trouble of ploughing or building, or quarrelling about a property, when so few months were to put an end to all terrestrial interests? Yet even for the few remaining days the multitudes must be fed. Robbers frequented every road, entered even into walled towns; and there was no authority left to protect the weak, or bring the wrong-doer to punishment. Corn and cattle were at length exhausted; and in a great part of the Continent the most frightful extremities were endured; and when endurance could go no further, the last desperate expedient was resorted to, and *human flesh was commonly consumed.* One man went so far as to expose it for sale in a populous market-town. The horror of this open confession of their needs was so great, that the man was burned, but more for the publicity of his conduct than for its inherent guilt. Despair gave a loose to all the passions. Nothing was sacred—nothing safe. Even when food might have been had, the vitiated taste made bravado of its depravation, and *women and children were killed and roasted in the madness of the universal fear.* (Eight. Christ. Cent. by White, pg. 236-237.)

Slay All! Says the Pope.

The 10th and 11th centuries were a *period of profound an-*

archy (in France) during which feudalism was free to develop itself and to take definite shape. (En. Br. 10, 909.)

Innocent the Third. For one-half of crimes alleged against those heretics, who, from their principal seat in the diocese of Alba, were known as Albigenses, he would have turned the whole of France into a desert. (Eight. Christ. Cen. by White, p. 302.)

Forward from all quarters of Europe rushed the exterminating emissaries of the Pope and soldiers of Dominic. "You shall ravage every field; you shall slay every human being: strike, and spare not. The measure of their iniquity is full, and the blessing of the Church is on your heads." These words, sung in the sweet chorus by the Pope and the Monk, were the instructions on which De Montfort was prepared to act. (Eight. Christ. Cent. by White, p. 302-3.)

Roger, Viscount of Beziers, was first attacked, and his principal fortresses were taken (1209). The monstrous words: "*Slay all; God will know his own,*" alleged to have been uttered at the capture of Beziers, by the papal legate, were never pronounced.

After fruitless attempts in the Council of Arles (1211) at an agreement between the papal legates and the Count of Toulouse, the latter left the council and prepared to resist. He was declared an enemy of the Church and his possessions were forfeited to whoever would conquer them. Lavaur, Dep. of Tarn, fell in 1211, amid *dreadful carnage*, into the hands of the crusaders. The latter, exasperated by the reported massacre of 6,000 of their followers, *spared neither age nor sex.*

The Council of Toulouse (1229) entrusted the Inquisition, which soon passed into the hands of the Dominicans (1233) with the repression of Albigensianism. (The Cath. En. I, 268.)

Even Monks Fight Each Other.

In a battle where Christians fought against Christians, and in which Hospitallers were pitted against Templars, 20,000 men perished. (The Cath. Encycl. IV, 551.)

Italians Fight Each Other.

But no sooner was Otho crowned than he began to assert his imperial prerogatives. *The Pope did not hestitate to plunge the empire again into civil war.* Young Frederick's claims were now revived. The Lombard cities changed sides. The Guelfs fought for the emperor because he was a Guelf; the Ghibellines fought against him for the same reason, even though it brought them into

the company of the Pope and his Tuscan allies. Frederick was victorious, and at the Diet of Frankfort, in the year 1212, he was chosen emperor. (Hist. of the Christ. Church, by Fisher, p. 193.)

Monks Desolate America.

Bishop Calderon found his episcopal jurisdiction questioned by the friars, and although he confirmed many Indians, he complained of the universal ignorance of Christian doctrine. The arbitrary exactions of successive governors provoked resentment and rebellion amongst the Christian Indians. (Cath. Enc. Vol. VI, p. 118.)

The Paulists afterwards carried on their depredations in another quarter, and extended them as far as the river Amazon. They are said to have destroyed no less than a million of Indians. Those who escaped their fury, in an extent of three or four hundred leagues, became more savage than in their original state. They fled for safety to the caves of the mountains, or dispersed themselves among the darkest recesses of the forests. Their persecutors did not share a better fate; having all gradually perished in these dangerous excursions. (A Pictorial History of America, by S. G. Goodrich, p. 160.)

When we say culture in modern sense, we mean almost the anti-papal work. Germany was made great by Kulturkampf.

Papal Pornocracy

About the year 601 St. Augustine was made archbishop, with power not only over the English churches, but over the British likewise. He still resided in Canterbury. This place and not London, as Gregory at first intended, became, on account of the political divisions of the country, the metropolitan town. Augustine required of the British conformity to the Roman ritual and submission to himself as primate. Being unable to accomplish his purpose, he is said to have *threatened them with the vengence of the Anglo-Saxons.* (Hist. of the Christ. Church, by Fisher, p. 147.)

For, while the power of Charlemagne's successors was decaying, the papacy itself became involved in the confusion of the party strife of Italy and of the city of Rome, and was plunged in consequence into such an abyss of degradation (the so-called *Pornocracy)*, that it was in danger of forfeiting every shred of its moral authority over Christendom. (En. Br. 11th ed. 5-6, p. 340.)

Catholic England Weaker than Portugal.

In 1208, John of England, who refused to recognize as Arch-

bishop of Canterbury Cardinal Stephen Langton, who had been appointed by Innocent, was deposed, and *his kingdom handed over to France.* (Hist. of the Christ. Church, by Fisher, pg. 193.)

Alfonso II (1211-23) (of Portugal) followed Sancho's wise policy, but came into conflict with the papacy, which culminated in the king's excommunication and an interdict laid upon the kingdom. His son, Sancho II (1223-45), was also excommunicated, the country being put under an interdict, and was finally deposed by Pope Innocent IV. (The New In. En. XVI, 285.)

Innocent the Third scented from afar the advantages he might obtain from a monarch whose nobility despised him and who was hated by his people. (Eight. Christ. Cent. by White, p. 306.)

Murders in the Name of Pope

"That Pope," says Chateaubriand, the Catholic historian of France, "had too little political conviction, and too much genius, to be sincere in these sacrilegious comparisons; but it was of importance to him to encourage the fanatics who were ready *to murder kings in the name of the papal power.*" (Eight. Christ. Cent. by White, p. 448.)

With Sigurd's death (1130) the kingdom (Norway) entered upon a period of disorder caused partly by strife between claimants to the throne, partly by rivalry between the secular and *ecclesiastical dignitaries, whose partisans* (known as the Birkenbeinar and the Baglar) *perpetrated unbelievable outrages and cruelty on each other.* The power of the king sank steadily, while that of the bishops increased. (The Cath. En. XI, 121.)

In this period the feudal system materially affected the relations of the clergy to the state, and consequently their character, and the manner in which they administered the rapidly increasing possessions of the Church. Bishops were often made counts or dukes of their diocese, enjoying the same privileges and performing the same duties as secular lords, and, like them, *using intrigue and violence* to further their ambitious schemes. (Hist. of the Christ. Church, by Fisher, p. 174.)

From thenceforth the Italian Normans were the bulwarks of the papal throne. But, more powerful than the Normans of England, and more devoted personally to the popes than the greedy adventurers of Apulia, the Countess Matilda was the greatest support of all the pretensions of the Holy See. *Young and beautiful,* the holder of the greatest territories in Italy, this lady was the most zealous of all the followers of the Pope. (Eight. Christ. Cent. by White, pg. 255.)

After the negotiations (of the Bohemians) with Rome had proved unsuccessful George assembled the estates at Prague in 1452 and declared that he would to his death remain true to the communion in both kinds, and that he was ready to risk his life and his crown in the defense of his faith. The Romanist party in Bohemia became yet more embittered against the king, and at a meeting at Zelena Hora (Greenberg) in 1465 many nobles of the Roman religion joined in a confederacy against him. In the following year Pope Paul II granted his moral support to the confederates by pronouncing sentence of excommunication against George of Podebrad and by releasing all Bohemians from their oath of allegiance to him. (The En. Br. IV, 127.)

In 1570, Pius V promulgated his bull, excommunicating the queen, deposing her and releasing her subjects from their allegiance. The Pope encouraged the English Catholics in the North to revolt. (Hist. of the Christ. Church, by Fisher, p. 370.)

For many years the Popes were the paramours, or the sons and grandsons, of three voluptuous and ambitious Roman women. (Hist. of the Christ. Church, by Fisher, p. 171.)

In the Church there was nearly as much disorder as in the State. The pestilence had in many cases disorganized the parish clergy, the old penitential system had broken down, while luxury, at least among the few, was on the increase. Preachers, orthodox and heretical, and poets as different in character as Langland, Gower and Chaucer are unanimous in *the gloomy picture they give of the condition of the clergy, secular and regular.* (Cath. Enc. Vol. IX, pg. 333.)

Brantome attended the scanty and unregretted funeral of Henry the Third, the last of the house of Valois, who was stabbed by the monk Jacques Clement for faltering in his allegiance to the Church. A sentence had been pronounced at Rome against the miserable king, and the fanatic's dagger was ready. (Eight. Christ. Cent. by White, pg. 448.)

The Popes of Rome had for long not only wielded both political and spiritual power, but used them to enrich their own families; and as a rule they had recently been notoriously bad. (Prot. Rev. by F. Seebohm, pg. 23.)

SOME OF THE POPES AND THEIR GOVERNMENTS.

(According to The Cath. Encyclopedia)

Pope Mutilates the Corpse of the Other.

When Lambert, after the death of Formosus, entered Rome in 897, he took a horrible revenge upon the corpse of the Pope

through the medium of Stephen II. (The Cath. En. XIV, 262.)

The Romans, after the death of John XII, elected Benedict V, but Otto sent him into exile at Hamburg.

One Pope Starved by the Other.

John XIII's successor, Benedict VI, was imprisoned and murdered in the Castle of S. Angelo by hostile nobles. The Frank who was chosen in his place (Boniface VII) had to flee to Constantinople. . . . Boniface VII, who returned from C. (after Otto's death), had during the minority of Otto's son displaced John XIV, the successor of Benedict VII, and exposed him *to death by starvation* in the Castle of S. Angelo. . . .

John V therefore earnestly desired the arrival of a German army. It appeared in 996 under the command of the sixteen-year-old Otto III. As John had died before Otto entered Rome, the German king, whom the Romans had asked to propose a candidate, designated, on the advice of the princes, his relative, the young Bruno, who was then elected at Rome and graced the papal chair as Gregory V (996-99). (The Cath. XIV, 262.)

Order did not reign for long: Crescentius, leader of the anti-papal party, deposed and murdered popes. It was only for a few brief intervals that Otto II (980) and Otto III (996-998-1002) were able to re-establish the imperial and pontificial authority. At the beginning of the 11th century three popes of the family of the counts of Tusculum immediately succeeded each other, and the last of the three, Benedict IX, led a life so scandalous as made it necessary for Henry III to intervene (1046). (Cath. Enc. Vol. XIII, pg. 168.)

Rome the Worst Place in the World.

Without the protection of the great power beyond the Alps the States of the Church could not have been maintained. The worst dangers threatened the States of the Church, not so much from foreign enemies, as from the factions of the nobility in the city of Rome, who were continually engaged in jealous quarrels, each striving to get control of the spiritual and temporal power attaching to the papacy. The degradation of the papacy reached its lowest point when it could obtain no protection from the empire against the lust for power of the factions of the Roman nobility or of the neighboring patrician families. *This lust for power manifested itself principally at the election of a new Pope.* (The Cath. Enc. XIV, 261.)

The papacy was now completely at the mercy of the struggling factions of the nobility. . . . At Rome itself the greatest influence

was won by the family of the later Counts of Tusculum, which traced its descent to the senator and dux, Theophylactus, and whose power was for a time represented by the wife of Theophylactus, Theodora, and her daughters Marozia and Theodore the younger. *The papacy also came under the power of these women.*

Marozia had John X deposed, and finally had her own son by her first husband placed upon the chair as John XI. John XI was entirely dominated by his mother. When Marozia's son, Alberic II, finally put an end to the despotic rule of his mother (932), the Romans proclaimed him their lord and master, conferred on him all temporal power and restricted the Pope's authority to purely spiritual matters. (The Cath. Enc. XIV, 261.)

Benedict VIII was recognized as the lawful Pope by Henry II, whom he crowned emperor at Rome on 14 Feb., 1014. An intimate friendship united Benedict and Henry. *Together they planned a reform of the Church, which unfortunately was not carried out.* Benedict was succeeded by his brother, John XIX, a man less worthy of the honour, who had previously held the temporal power in the city, and who as Pope for the *most part thought only of the interests of his family.* The papal dignity sank to a still lower level under the nephew of John XIX, Benedict IX, whose elevation to the papal throne *at the age of twenty was secured by his family through simony and violence.* When the Romans set up an anti-pope, Sylvester III, in opposition, Benedict wavered for a time in doubt whether he ought not to resign; finally he relinquished the pontificate to his godfather, John Gratian, for 1,000 pounds of silver. The purchaser had had recourse to his measure only to put an end to the abdominable practices of the Tusculan. He called himself Gregory VI, and stood in friendly relations with the Cluniac monks. But as John again asserted his claims, and all three Popes had evidently secured the dignity *only through simony, the party of reform saw no other remedy* than to induce the German king, Henry III, to intervene. (The Cath. En. XIV, 263.)

Nicholas III forbade that any foreign prince should be elected senator, and in 1278 he himself held the office. The election was always to be subject to the Pope's approval. However, these laws soon fell into desuetude. The absence of the Popes from Rome had the most disastrous results for the city; anarchy prevailed; the powerful families of Colonna, Savelli, Orsini, Anguillara, and others lorded it with no one to gainsay them. (Cath. Enc. Vol. XIII, p. 169.)

Under Alexander VI the States of the Church disintegrated into a series of states held by papal relatives of the Borgia family. (The Cath. XIV, 264.)

Papal States the Weakest in the World.

The policy of Alexander was dictated not only by a laudable desire to maintain the peace of Italy, but also because he was aware that a strong faction of his cardinals, with the resolute della Rovere at their head, was promoting the invasion of Charles as a means towards deposing him on the two-fold charge of *simony and immorality*. In September, 1494, the French crossed the Alps; on the last day of that year they made their entry to Rome; *needing no other weapon in their march through the peninsula, as Alexander wittily remarked* (Commines, vii, 15), *than the chalk with which they marked out the lodgings of the troops.* The barons of the Pope deserted him one after the other. (Cath. Enc. Vol. I pg. 291.)

The French invasion was the turning point in the political career of Alexander VI. It had taught him that if he would be safe in Rome and be really master in the States of the Church, he must curb the insolent and disloyal barons who had betrayed him in his hour of danger. Unfortunately, this laudable purpose became more and more identified in his mind with schemes for the aggrandizement of his family. There was no place in his programme for a reform of abuses. Quite the contrary; in order to obtain money for his military operations *he disposed of civil and spiritual privileges and offices in a scandalous manner.* (Cath. Enc. Vol. I, pg. 291.)

A dreadful catastrophe was brought upon Rome by the vacillating policy of Clement VII. The disorderly troops of Charles V overran and plundered the States of the Church, occupied Rome on 6 May, 1527, and for eight days rioted there frightfully. . . .

During this time as well as later a number of districts were for a time separated from the States of the Church and conferred as separate principalities *by Popes on their relatives.* . . .

Pope Paul III in 1545 bestowed Parma and Piacenza as a duchy *on his son Pier Luigi Farnese.* Even after the Farnese line had become extinct, the duchies reverted, not to the States of the Church, but to a branch of the Spanish Bourbons, and finally in 1860 Sardinia. (The Cath. En. XIV, 264.)

Some of the Anti-Popes

(According to The Catholic Dictionary)

In the first 12 centuries of her existence the Church was disturbed some twenty-five times by rival claimants of the papacy. The strife thus originated was always an occasion of scandal,

sometimes of violence and bloodshed, but in most cases it was easy for men of honest will to distinguish between the true Pope and the Anti-Pope or false claimant. It was very different in the great schism of the 14th century. For forty years, two and even three pretenders to the papacy claimed the allegiance of Catholics: whole countries, learned men and canonized saints, ranged themselves on different sides, and even now it is not perhaps absolutely certain who was Pope and who Anti-Pope. (Cath. Dic. 37.)

Pascal (687-692) gained a party among the people and the favour of John, Exarch of Ravenna, by bribery. The tumultuous mob which chose John (844) abandoned him almost immediately.

Benedict was degraded and humbly confessed his sin. John XVI won his place by bribery in 997. In 1033 the Count of Tusculum raised his son, a boy of twelve, to the papal throne. He called himself Benedict IX. In 1044 this "devil on the chair of Peter" was overthrown in a popular uproar, and Silvester III, not without simony, succeeded to his place. He in turn, after the lapse of a year, resigned in favor of Gregory VI, an excellent man, though apparently he bribed Benedict to resign.

The party of reform chose Alexander II. Beatrice of Canossa was zealous in his cause, and he was acknowledged as true Pope in 1062 at a synod of Augsburg. But many feared the strong measures a good Pope might take against *the simony and concubinage prevalent among* the clergy. The Lombard bishops were determined to have a Pope who came from the Paradise of Italy (i. e. Lombardy), and who would have patience with human weakness.

Jew—Pope.

Cadalaus, bishop of Parma, a man of *licentious life*, was chosen Pope at a council of Basle by the Lombard prelates and Roman deputies in 1061, took the title of Honorius II. Anacletus II, a son of Peter Leone and *of Jewish family*, was chosen by a party among the cardinals in 1130, but by means of simony.

French contemporary writers with scarcely an exception represent the cardinals as constrained by violence. They were told by the populace that they must elect an Italian or die; nor were signs wanting that the Roman mob meant to keep their word.

However, Urban's *harshness and imprudence* alienated the Sacred College, and in August of the same year the French cardinals declared that the election had been constrained, and renounced all allegiance to Urban, whom they called "an apostate" and "an accursed antichrist."

The Council of Pisa in 1409 tried to remove the scandal of a double line of Popes anathematizing each other and dividing the allegiance of Christendom. Both Popes were deposed and Alexander V was elected. For a time this made matters worse, for neither Gregory nor Benedict admitted the validity of the sentence so that there were now three claimants of the papacy. (Cath. Dictionary, pg. 37.)

COLONIZATION.

England's Greatness with Protestantism.

The accession of Queen Elizabeth produced a great and permanent change in the spirit of the English nation *with regard to maritime affairs.* That prudent princess, though never liberal of treasure, inspired and seconded the enterprising spirit of her people, which combining with their antipathy to the Spanish, impelled them especially to adventure in the regions of the west. Sir Humphrey Gilbert, of Compton, in Devonshire, *formed the first design of leading a colony* to America. Aided by Sir Walter Raleigh and Sir George Peckham, he equipped a fleet of five vessels, and sailed for the west, May 11th, 1583. (A Pictorial History of America, by S. G. Goodrich, pg. 334.)

The name Virginia* was given by Queen Elizabeth to the country explored by the expedition under Amadas and Barlow, sent out by Sir Walter Raleigh in 1584. (New Int. Enc. Vol. XX, pg. 163.)

During the second half of the century, attempts at settlement led to a more careful determination of the details of the north Atlantic coast. St. Augustine was *founded in 1565.* Raleigh's famous "lost colony" on the Carolina or "Virginia" coast was established in 1587, and the attempts to determine the fate of the settlers led to several voyages during the next two decades, by means of which the coast was more or less carefully examined from New Jersey southward. Farther north, the work of Gosnold in 1602, Pring in 1603, Champlain and Weymouth in 1605, and Hudson in 1609, marked out the courses which were followed year by year by a constantly increasing number of vessels. (New Int. Enc. I, 444.)

Virginia: Malaria, Indian hostility, unaccustomed labor, and insufficient provisions left on Newport's return to England, reduced the colony to half by September. Dissension arose, and when

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*In allusion to her unmarried state, of which she was fond, of making an ostentatious mention. (A Pict. Hist. by S. G. Goodrich, 336.)

Captain Newport returned, January 12, 1608, bringing 'near 100' more men, only 38 were left. (New Int. Enc. Vol. XX, pg. 164.)

The English, like the other European nations, began by establishing outposts, first for the fishermen on Newfoundland before 1570, and in 1585 on the Carolina coast for the purpose of extending the search for gold and treasures inland. Religious and political conditions, however, changed the character of the English emigration to America soon after 1600. In 1620 and 1630 the Pilgrims and Puritans established themselves along Massachusetts Bay, with the deliberate purpose of becoming permanent inhabitants of the country. (New Internat'l Enc. Vol. I, pg. 445.)

The first commercial adventure to India was in the bold days of Elizabeth, in 1591. (Eight. Christ. Cent. by White, pg. 514.)

The spread of the empire over the oceans of the world is a matter of *relatively modern history.* The Channel Islands became British as a part of the Norman inheritance of William the Conqueror. The Isle of Man, which was for a short time held in conquest by Edward I, and restored, was sold by its titular sovereign to Sir William Scrope, earl of Wiltshire, in 1393, and by his subsequent attainder for high treason and the confiscation of his estates, became a fief of the English Crown. With these exceptions and the nominal possession taken of Newfoundland by Sir Humphrey Gilbert in 1583, *all territorial acquisitions of the empire have been made since 1600.* (En. Br. 14th ed. 4/177).

Remark: The Channel Island and the Isle of Man cannot be counted as colonies, because they are in home waters.

But it was not till 1600 that the English East India Company was established. (The En. Br. VI, 769.)

The Virginia Company of London, holding the southern grant, was organized under Sir Thomas Smith, Treasurer. With its colony, 120 emigrants in three ships, Christopher Newport cleared England, December-February, 1607, reaching Cape Henry April 26, 1607. Having explored Chesapeake Bay, they entered James River and founded on a peninsula forty miles up the river Jamestown (Jamesfort), May 14, 1607,*the first permanent English settlement in America.* (New Int. Enc. Vol. XX, pg. 164.)

During the 17th century the expansion of trade and the increase of mercantile enterprise were incessant. The East India Company organized its fleet of armed vessels of about 600 tons, and fought its way through Portuguese obstruction to the Indian coast. The Dutch were also competing for the trade of the East and the West, and formed similar companies with this object in view. (The En. Br. XXIV, 866.)

The English system of colonial expansion depended much more on individual enterprise than the Spanish; but there was much less regard for authority unless the latter was represented by law. English colonization was more akin to the Portuguese in its commercial tendency, and superior to the French in the faculty of combining and organizing for a given purpose. Independence of character was an heirloom of northern origin in general, respect for law a specifically English tradition. There is no doubt that the influence of New England has greatly contributed to the remarkable growth of the United States. (Cath. Enc. Vol. I, pg. 415.)

The Catholic England could not have colonies also from the fact that the Pope has divided the whole of the world between Spain and Portugal.

For more than sixty years, American colonization and the glory of discovery seem to have been forgotten or disregarded by the French government. (A Pictorial History of America, by S. G. Goodrich, pg. 264.)

French Colonization Protestant.

Canada was discovered by Jacques Cartier, of St. Malo, in France. He was entrusted, at the recommendation of Chabot, admiral of France, with a commission of discovery, as the French had begun to catch the general spirit of maritime enterprise. Cartier sailed from St. Malo with two ships, on the 20th of April, *1534.* Though these were called *ships* in the narrations of that day, they were neither above twenty tons burthen, which shows that naval *architecture had made but small progress among the French.* (A Pict. Hist. of America, by S. G. Goodrich, pg. 262.)

The Portuguese government, however, strangely neglected this valuable territory (Brazil), and the French began to turn their eyes in that direction. In 1558, Nicolas Villegagnon, a Frenchman, a knight of Malta, and an officer of high rank in the French navy, sailed on an expedition to Rio Janerio. He formed a settlement on an island in that harbor, which still bears his name. *The design was to make this country an asylum for the Huguenots;* and the leaders of that party in France used every effort to promote it. Among these was the celebrated Admiral Coligny, and the fortress on the island was called after his name. A colony of Protestants was collected and sent out from France, under his protection. Two clergyman of that persuasion were selected at Geneva, with fourteen students of divinity, to act as pastors; and there was reason to hope that the Reformation would take root here, and in process of

time fill the south as well as the north of the New World with a Protestant people. (A Pictorial History of America, by S. G. Goodrich, pg. 139.)

France, however, derived one advantage from these fruitless invasions; the honor of making mankind acquainted with the character of the Brazilians, in regard to which we should otherwise have remained in almost perfect ignorance, as the jealousy of the Portuguese government, like that of Spain, excluded all foreigners from their settlements, and they have thrown no light upon that subject themselves. (A Pictorial History of America, by S. G. Goodrich, pg. 139.)

Early settlements, which did not prove to be permanent, were made *by Huguenot Presbyterians from France,* in Florida (1562), in the Carolinas (1565), and Nova Scotia (1604). A large emigration of Huguenots to South Carolina took place in 1685. Huguenot names are among those most distinguished in the history of that state. (Hist. of the Christ. Church, by Fisher, pg. 570.)

Religious toleration (in France) was secured by the Edict of Nantes 1598. (The New In. En. VIII, 158.)

The Marquis de la Roche received a commission from the king as lieutenant-general of Canada, and in 1598 having bargained to colonize New France, established a short-lived settlement on Sable Island.

The first permanent settlement in Canada was made at Quebec in 1600 by Champlain. (The New In. En. IV, 116.)

The first colonizers were venturesome mariners who afterwards applied to the crown for authority as well as for aid and military assistance. But it was personal initiative that laid the foundation. Strange as it may seem, *Catherine de Medici* gave *more support to Protestant than to Catholic undertakings.* Political reasons on her part, chiefly the desire to supplant Spain in its American possessions, dictated this anomalous policy. (Cath. En. Vol. I, pg. 414.)

The colony of 600 Spaniards founded by Menendez at St. Augustine in 1565 was the earliest permanent white settlement within the present limits of the United States. (Cath. En. VI, 117.)

Dutch Protestant Superior to Mixed French.

The Dutch, who had become republicans from persecution, and merchants from necessity, were more preserving, and, in consequence of that, more successful than the French, in their attempts upon Brazil. (A Pict. Hist. of Am. by Goodrich, 144.)

Note: Because the Dutch were already Protestant.

The Dutch founded New York in 1621; and England, which in boldness of naval and commercial enterprize *had attained high rank in the reign of Elizabeth,* established the thirteen colonies which became the United States, and otherwise had a full share in all the operations which were transforming the state of the world. (The En. Br. VI, 770.)

BEGINNING OF PROTESTANTISM IN THE IXTH CENTURY.

Claudius of Turin, d. 839. In his episcopal office he proved himself not only an energetic opponent of image-worship, but, also, of so many other abuses in doctrine and practice that he deserves to be known as *a forerunner, in a distant age, of the Protestant reformers.* (Hist. of Christ. Church, by Fisher, p. 178.)

It is sufficient to remark the appearance of Abelard in this (XII) century, as the commencement of a reaction against the dogmatic authority of the Church. It was henceforth possible to reason and to inquire; and there *can be no doubt that Protestantism even in this modified and isolated form had a beneficial effect on the establishment it assailed.* (Eight. Christ. Cent. by White, pg. 281.)

Apostolici. In the 12th century a sect appeared in the Rhineland, and also in France.

They were always reviling the hierarchy, the corruption of which they declared to be so great as to have vitiated all the sacraments of the Church except that of Baptism. A similar sect, calling themselves "Apostolic Brethren," appearel in North Italy towards the end of the 13th century; their leaders, Segarelli and Dulcino, both suffered at the stake. (Cath. Dic. 46).

French—The First to Revolt Against the Pope.

Certain sects arose in the South of France, which, with a zeal for purity of life and an opposition to the claims of the priesthood, as well as to ecclesiastical abuses in general, combined peculiar doctrinal beliefs which were somewhat akin to the dualistic ideas prevalent in the East. They were called Catharists, and, because they were numerous in and near the city of Albi, were named Albigenses. Their tents threatened the very foundations of the hierarchical system. Persecution was found of no avail. All Languedoc was filled with heresy. The violence of the papal legate, Peter of Castelnau, was avenged by his murder. Innocent at once proclaimed a crusade, offering the sunny lands of the South, and heaven hereafter, to all who would engage in the holy war. (Hist. of the Christ. Church, by Fisher, p. 194.)

Those principles, indeed, when stripped of the malicious additions of his enemies, *were not different from the creed of Protestantism at the present time.* They consisted merely of a complete denial of the sovereignty of the Pope, the power of the priesthood, the efficacy of prayers for the dead, and the existence of purgatory. (Eight. Christ. Cent. by White, p. 299.)

The Waldenses were not, like the Albigensians, trained with Manichean doctrine, but were particularly noted for their attachment to the Scriptures. Both sects were zealous for purity of life and opposed to clerical usurpation and profligacy. (Hist. of the Christ. Church, by Fisher, pg. 204.)

One of the papal legates was ignominiously denied an audience with the king, and the bull which he brought was publicly burned in Notre Dame on February 11, 1302. (Hist. of the Christ. Church by Fisher, pg. 243.)

Charles VII of France hastened to adopt such of the reforms enacted at Basel as would *free the French Church from papal interference and extortion.* Accordingly, in July these decrees were embodied in the Pragmatic Sanction, drawn up at the Synod of Bourges. Germany pursued the same course. The Church was declared neutral by the electoral princes, and a year later an acceptance of the Basel reforms, similar in its provisions to the Pragmatic Sanction, was decreed at the Diet of Mainz. (Hist. of the Christ. Church, by Fisher, pg. 262-263.)

English—The Second to Revolt Against the Pope.

The Beginnings of Lollardy—During the earlier part of his public career Wycliffe had come forward as an ally of the anti-clerical and anti-papal nobility, and especially of John Gaunt. He had asserted the right of temporal lords to take the goods of an undeserving clergy, and, as a necessary and consequence, he had attacked the power of excommunication. He was popular with the people, and his philosophical and theological teaching had given him much influence at Oxford. His orthodoxy had been frequently impeached and some of his conclusions condemned by Gregory XI, but he was not yet the leader of an obviously heretical sect. But about 1380 he began to take up a position of more definite hostility to the Church. He attacked the pope and the friars with unmeasured violence, and it was probably about this time that he sent out from Oxford the "poor priests" who were to carry his teaching to the country folk and the provincial towns. (Cath. Enc. Vol. IX, p. 333.)

Though the Wycliffite hold upon Oxford was broken by these measures the energy of the Lollard preachers, the extraordinary

literary activity of Wycliffe himself in his last years, and the disturbed conditions of the time, all led to a great extension of the movement. Its chief centers were London, Oxford, Leicester, and Coventry, and in the Diocese of Hereford and Worcester. (Cath. Enc. Vol. IX, pg. 334.)

Causes of the Spread of Lollardy. Till the later part of the 14th century England had been remarkably free from heresy. The Manichean movements of the 12th and 13th centuries which threatened the Church and society in Southern Europe and had appeared sporadically in Northern France and Flanders had made no impression on England. (Cath. Enc. Vol. IX, pg. 333.)

What was discussed among the learned soon trickled down into the common talk of the people. So there arose out of Wycliffe's moment the Lollard insurrection in England and the Hussite wars in Bohemia. (The Prot. Revol. by Fr. Seebohm, 14).

Popular protests against the wealth, the power, and the pride of the clergy, secular and regular, were frequent, and in times of disorder would express themselves in an extreme form. Thus, during the revolution which overthrew Edward II in 1327, mobs broke into the Abbey of Bury St. Edmunds and attacked that of St. Albans. (Cath. Enc. Vol. IX, pg. 333.)

Lollard, the name given to the followers of John Wycliffe, a heretical body numerous in England in the latter part of the fourteenth and the first half of the fifteenth century. The name was derived by contemporaries from lollium, a tare, but it had been used in Flanders early in the 14th century in the sense of "hypocrite." (Cath. Enc. Vol. IX, pg. 333.)

In the midst of the war (against France) England was visited, in 1348 and 1349, by the terrible scourge of the Black Death, which is said to have destroyed one-third of the population. Labor became scarce, and 'Statute of Laborers' was enacted, for the benefit of the landlords, in 1349, to prevent the peasants from demanding higher wages and to compel them to perform their services as villeins. This caused great discontent, which was fomented by the preaching of the Lollards, the followers of John Wycliffe. (The New Int. En. VII, 91.)

In Italy Better People Against Catholicism.

This was open opposition; but there was besides another opposing force which, though it raised no noise of controversy, yet was far more widely severed from the views of the Church than either Wycliffe or Huss: this was the *Renaissance*, which began its reign in Italy during the 14th century. The Renaissance meant the

emancipation of the secular world from the domination of the Church and *it contributed in no small measure to the rupture of the educated class with ecclesiastical tradition.* Beauty of form alone was at first sought, and found in the antique; but, with the form, the spirit of the classical attitude towards life was revived. While the Church, like a careful mother, sought to lead her children, never allowed to grow up, safely from time into eternity, the men of the Renaissance felt that they had come of age, and that they were entitled to make themselves at home in this world. They wished to possess the earth and enjoy it by means of secular education and culture. (En. Br. 11th ed. 5-6, 343.)

Czechoslovaks—The Third to Revolt Against the Pope.

Even in the 15th century stray supporters of the Waldensian teaching were to be found in Italy, France and Germany, everywhere keeping alive mistrust of the temporal power of the Church, of her priesthood and her hierarchy. In England the hierarchy was attacked by Wycliffe (d. 1384), its greatest opponent before Luther. Starting from Augustine's conception of the Church as the community of the elect, he protested against church of wealth and power, a church that had become a political institution instead of a school of salvation, and against its head, the bishop of Rome. Wycliffe's ideas, conveyed to the continent, precipitated the outbreak of the Hussite storm in Bohemia. The council of Constance thought to quell it by condemnation of Wycliffe's teaching and by the execution of John Huss (1415). But in vain. The flame burst forth, not in Bohemia alone, where Huss' death gave signal for a general rising, but also in England among the Lollards, and in Germany among those of Huss' persuasion, who had many points of agreement with the remnant of the Waldenses. (En. Br. 11. ed. 5-6, 343.)

Until a man or woman is honored for acting independently and indeed, for thinking out loud, the great mass of the people must continue to wear the opinions of predecessors and compatriots, just as the children of poor parents wear the old clothes of the elder members of the family. This analogy however is imperfect because old opinions fit too tightly, while old clothes set too loosely. We are constantly cramped by laws and customs made by our fathers. Our civil statutes and social customs only change when the compressed spirits of the people, groaning under the pressure, burst the fetters, and those bold spirits who first cry out from the overflowing bitterness of their cup or their acute sense of sympathy and justice, suffer a social martyrdom for which only the ultimate triumph of the idea and the blessing it confers on generations unborn, can yield an adequate compensation. (Plain Home Talk, by Dr. Foote, pg. 1040.)

Hussitism Prepared Lutherism.

Gradually the Humanists turned against the dominant Scholastic philosophy, and soon a spirit of revolt manifested itself against the Church and its authority. The schisms within the Church and the worldliness of many of its dignitaries stimulated this spirit, which took a violent form, notably in the Hussite movement. The way was thus prepared for the great Lutheran revolt. (Cath. Enc. Vol. VI, pg. 519.)

Furthermore, the fights of Mathias Trenchiansky (in Slovakia), who on account of violence against some church dignitaries, was excommunicated, because he persisted in driving bishops and monks from their seats, and finally the humanistic revival (i. e. imitation of the Greek and Roman pagan spirit, art and culture) in the time of King Matthew (of Hungary), prepared the way, especially among the *better class of people*, for Bohemian Hussitism and later on for Lutheranism. (Cirkevene Pomery, by Medvecky, pg. 16.)

The later part of the reign of Vaclav (in Bohemia) is a record of incipient religious conflict. The hold of the Church of Rome on Bohemia had already been weakened during the reign of King Charles by attacks on the immorality of the clergy, which proceeded from pious priests such as Milic and Walhauser. (Enc. Brit. Vol. IV. pg. 125.)

So there arose out of Wycliffe's movement the Lollard insurrection in England and the Hussite wars in Bohemia. (Prot. Rev. by F. Seebohm, pg. 14.)

The Hussites and the Golden Age (1410-1620). The year when Huss has declared himself against the Roman Church, is considered and *with reason* as the beginning of a new era. (La Enciclopedia Illustrada Universal.)

The nobles of Bohemia and Moravia met at Prague on the 2nd of September 1415, and sent to the council the famed Protestatio Bohemorum, in which they strongly protested against the execution of Huss. (Enc. Brit. Vol. IV, pg. 125).

This protest was a declaration of war against the Roman Church, and marks the beginning of the Hussite wars. The council, indeed, summoned the nobles before its tribunal, but they refused to appear. A large number of the nobles and knights who had met at Prague formed a confederacy and declared that they consented to freedom of preaching the word of God on their estates, that they declined to recognize the authority of the council of Constance, but would obey the Bohemian bishops and a future

pope lawfully elected. Meanwhile they declared the university of Prague the supreme authority in all matters of religion. (Enc. Brit. Vol. IV, pg. 125.)

In 1384, 240 ecclesiastics were attached to the Cathedral of Prague. Bohemia contained at that time 1,914 parish priests with many assistants; there were one hundred monasteries, and almost a third of the land belonged to the Church. But when John Huss was condemned by the Council of Constance for spreading the errors of Wycliffe, and was burned at the stake in 1415 by the secular authorities, the Hussite wars followed (1420-34), and the *Church in Bohemia met with losses which it took centuries to repair.* The causes of this religious-national movement were the excessive numbers and wealth of the clergy, their moral decay, and, in addition the national reaction against the disproportionate power of the Germans, and the weakness of the secular government. (Cath. Enc. Vol. II, pg. 613.)

When on the sixth of July, 1419, the Hussite priest, John of Zelivo, was leading a procession through the streets of Prague, stones were thrown at him and his followers from the town hall of the "new town." (Enc. Brit. Vol. IV, pg. 125.)

Catholic Traitors.

Pope Martin V on the 1st of March, 1420, proclaimed a crusade against Bohemia, and crusaders from all parts of Europe joined Sigismund's army. "On the 30th day of June the Hungarian king, Sigismund, with a large army consisting of men of various countries, as well as of Bohemians, occupied the castle of Prague, determined to conquer the city, which they considered a heretical community because they used the sacred chalice and accepted other evangelical truths." But the attempt of the crusaders to conquer Prague failed, and after an attack by them on the Vitkov (now Zizkov) hill had been repulsed by the desperate bravery of the Taborites, led by Zizka, Sigismund determined to abandon the siege of Prague. An attempt of Sigismund to relieve the besieged garrison of the Vysehrad fortress on the outskirts of Prague also failed, as he was again entirely defeated at the battle of the Vysehard (November 1, 1420). (Enc. Brit. Vol. IV, pg. 125.)

In 1422 Sigismund again invaded Bohemia, but was decisively defeated by Zizka at Nemecky Brod (Deutschbrod). (Enc. Brit. Vol. IV, pg. 126.)

It was also through papal influence that King Matthias of Hungary, deserting his former ally, supported the lords of the league of Zelena Hora. Desultory warfare broke out between the

two parties, in which George was at first successful; but fortune changed when the king of Hungary invaded Moravia and obtained possession of Brno, the capital of the country. At a meeting of the Catholic nobles of Bohemia and Moravia at Olmutz in Moravia, Matthias was proclaimed king of Bohemia (May 3, 1469). In the following year George obtained some success over his rival, but his death in 1471 for a time put a stop to the war. George of Podebrad, the only Hussite king of Bohemia, has always, with Charles IV, been the ruler of Bohemia whose memory has most endeared itself to his countrymen. (Enc. Brit. Vol. IV, pg. 127.)

The Bohemians heroically repulsed the crusading forces of the Catholic Church. (New Internat'l Enc. Vol. III, pg. 232.)

No Patriotic Sentiment in the Catholic Church.

The Hussite movement quickened the spirit of nationality among the Czechs, and arrested the process of Germanization which had made such progress under Charles of Luxemburg. Endless internal dissensions and the extraordinary complexity of the political fabric with its maze of jurisdiction, stood, however, in the way of the erection of a permanent Slavic monarchy. (New Internat'l Enc. Vol. III, pg. 232.)

Luther was a Hussite.

Luther had found himself, to his own surprise, following in the track of the Hussites of Bohemia. He had openly avowed it. Indeed, he seems to have been fond of copying some of their acts, perhaps to mark the identity of his object with theirs. They had commenced with burning the Papal Bull, and so had Luther. It was recorded in the Hussite chronicles that one of the things which roused the people of Bohemia against the Pope was the painting by two Englishmen on the walls of an inn at Prague of two pictures, one representing Christ entering Jerusalem meek and lowly, on an ass; the other the Pope proudly mounted on horseback, glittering in purple and gold. Luther and Cranach had improved upon this example, and produced a series of wood-cuts with a precisely similar intention. (Prot. Rev. by F. Seebohm, pg. 120.)

To one of the councillors of the elector, who reminded him of the fate of Huss, he replied: "Huss has been burned, but not the truth with him. I will go on, though as many devils were aiming at me as there are tiles on the roof." (Hist. of the Christ. Church, by Fisher, pg. 297.)

Luther had declared himself a Hussite, therefore the papal party contended he must, like Huss, be a heretic; and the long con-

tinuance of the Hussite wars being taken into account he must be a dangerous heretic. So the Pope made up his mind to issue a Papal Bull against Luther. (Prot. Rev. by F. Seebohm, pg. 106.)

PAGANS COLONIZED CATHOLIC EUROPE.

As far back as the 8th century Catholic Europe was as weak against pagan Scandinavians as the American Indians were against Europe as late as the 16th century.

The Catholics in general did not know even the northern part of Europe, while the northern Scandinavian pagan people knew not only all Europe but even Greenland and North America.

Northmen. Tacitus refers to the "Suiones" (Germ., XLIV XLV) living beyond the Baltic as rich in arms and ships and men. But, except for the chance appearance of a small Viking fleet in the Muese early *in the sixth century*, nothing more is heard of the Scandinavians until the end of the eighth century, when the forerunners of the exodus appeared as raiders off the English and Scotch coasts. (Cath. Enc. Vol. XI, pg. 115.)

Northmen. Though we cannot account satisfactorily for the exodus, we may say that it was due generally to the increase of the population, to the breaking down of the tribal system, and the efforts of the kings, especially of Harold Fairhair, to consolidate their power, and finally to *the love of adventure and the discovery that the lands and cities of Western Christendom lay at their mercy.* (Cath. Enc. Vol XI, pg. 116.)

Even the Mongols Superior to Catholics

After conquering Russia, the Mongols under Jenghiz Kahn appeared in 1241 on the frontiers of Poland, routed the army of the Duke of Silesia at Liegnitz, annihilated that of Bela, King of Hungary, and reached the Adriatic. (The Cath. En. IV, 551.)

A Tatar host appeared in Poland. After a rapid and triumphant march the invaders took and destroyed Cracow, and from thence advanced as far as Bythom (Beuthen) in Oppeln, from which point they eventually retired, carrying with them a crowd of Christian slaves. From this time *the Mongolians became for a season an important factor in European politics.* (En. Br. XVIII, 717.)

On the 23rd of August, 1382, his troops appeared before the doomed city (Moscow). For some days the inhabitants bravely withstood the constant attacks on the walls, but failed in their resistance to the strategems which were so common a phase in Mongolian warfare. (En. Br. XVIII, 718.)

The Mongol religion was simple. It recognized one Almighty Creator and held the Khan to be his son, the appointed ruler of the world. The Mongols, governed by their desire to extend their influence and conquests, were reluctant to embrace either Mohammedanism or Christianity. They founded two empires, one in Persia, the other in China. (Hist. of the Christ. Church, by Fisher, pg. 166-167.)

The Best European Admired the Mongols.

Marco Polo, traveller; born at Venice in 1251, d. there in 1324. His father Nicolo and his uncle Matteo, sons of the Venetian patrician, Andrea Polo, had established a house of business at Constantinople and another at Sudak on the shore of the Black Sea, in the southeast of the Crimea. About 1255 they left Constantinople with a consignment of jewels and after reaching Sudak went to the residence on the banks of the Volga of Barka (Bereke), Mongol Khan of Kiptchak, who welcomed them and paid them well for their wares. But war having broken out between Bereke and Hulagu, the Mongol conqueror of Persia, and Bereke having been defeated, *the Venetians were at a loss how to return to their own country.* Leaving Kiptchak they continued their journey towards the east, thus reaching Bokhara, where they stayed three years. Envoys from Hulagu to the Great Khan of Tatary passing through this town and finding these "Latins" who spoke the Tatar language induced them to accompany them to the residence of the great Khan, which they reached only after a year's journey. Kublai, the great khan, was the most powerful of the descendants of Jenghiz Khan. While his brother Hulagu had received Iran, Armenia, and Egypt, Kublai was master of Mongolia, Northern China, and Tibet, and was to conquer Southern China. Hence Nicolo and Matteo Polo were well received by him, he questioned them with regard to the Christian states, the emperor, the pope, princes, knights, and their manner of fighting and confided to them letters to the pope in which he asked for Christian missionaries.

Accompanied by a Mongol "baron," the two brothers set out in 1266 and after three years of travel reached St. Jean d'Acre in 1269. There the papel legate, Teobaldo Visconti, informed them that Clement IV was dead and they returned to Venice to await the election of the new pope. *The Cardinals not having reached a decision at the end of two years* the brothers Polo determined to return, but this time they brought with them the youthful Marco, son of Nicolo, then aged 18. All three went to Acre to see the legate and request of him letters for the great khan, but they had scarcely left Acre when they learned that this same legate had been elected pope under the name of Gregory X (1 Sept., 1271). Overjoyed,

they returned to Acre and the new pope gave them letters and appointed two Friars Preachers to accompany them. But while going through Armenia, they fell amid troops of the Mameluke Sultan Bibars the Arbelester, *the monks refused to go farther,** and the Venetians continued their journey alone. It was only after three years and a half that, after having escaped all kinds of dangers, they reached the dwelling of Kublai, who received them probably at Yen King near the present Peking (1275). The great khan was delighted to see them once more.

At last after having journeyed through almost the whole of Western Asia the three Venetians obtained, but not without difficulty, the great khan's permission to return to their own country. They set sail with a fleet of 14 four-masted ships and were charged with the escort of an imperial princess betrothed to Arghun, Khan of Persia. After a perilous voyage through the Sonda Strait and the Indian Ocean, they landed at Ormuz and after having delivered the princess to the son of the lately deceased Arghun they continued their journey by land as far as Trebizond, where they took ship for Constantinople, *finally reached Venice in 1295 after an absence of 24 years.*

In costume and appearance they resembled Tatars; they had almost forgotten their native tongue and had much difficulty in making themselves recognized by their friends. Their wealth speedily aroused admiration, *but their marvellous accounts were suspected of exaggeration.* Marco, who was constantly talking of the great khan's millions, was nicknamed "Messer Millioni."

The "Book of Marco Polo" dictated to Rusticiano *was compiled in French.* The compilation of this book may be regarded as one of the most important events in the history of geographical discoveries. *Hitherto Occidentals knew almost nothing of Asia.* (The Cath. En. XII, 218.)

Buddhists Wiser than Catholics.

Kublai Khan (1216-94). Grand Khan of the Mongols and emperor of China. He was the grandson of Genghis Khan. . . .

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*About the same date (1643), the ship LaTour, the French commander of Canada, which visited Boston harbor had "two frairs" on board, *but they did not land.* In September, 1646, another French ship, commanded by D' Aulnay, also having two priests on board, was in port. The priests visited the governor, who entertained them at his residence. (Cath. Enc. Vol. II pg. 703.)

He founded the city of Khan Balig (Kambalu) and made it his capital. This was the nucleus of Peking. . . . He was one of the ablest of his race, an organizer and administrator of a high degree of ability and intelligence. He conformed in great measure to the Chinese civilization, which was far in advance of that of his own people. The Venetian Polo brothers, with the better-known son and nephew, Marco Polo, spent some years at Kublai's Court, and enjoyed his respect and confidence. Desiring to establish some higher form of religion in his empire, he made them his messengers to the pope to invite the sending of Christian missionaries to his people. *Christendom was too much occupied with its own quarrels over ecclesiastical politics to heed the invitation, and the Khan turned to the Grand Lama,* the head of the Buddhists, who was not slow to seize so glorious an opportunity for the conversion of an empire. (The New In. En. XI, 620.)

Prince Henry—The Arab Pupil

If by this Dr. Roucek wishes to show the importance and power of Catholicism, then he contradicts himself in paragraph 6 on page 1, "Barbarian Invasions from Fifth to Fifteenth Century," because in the fifteenth century the Catholics were still under the Mohammedan rule in Spain and Hungary, and in the Balcan, even in the 20th century (Albania). This means that Catholicism was not able to defend its people against barbarian nations.

Henry, while still bearing in mind his crusading ideal, became more and more an explorer for the sake of knowledge, though he also endeavored to draw commercial profit from the new-found lands which would recoup his order for the vast expense of the voyages. He showed his scientific sagacity by obtaining from some captured natives (Azenegues) sufficient information about the Senegal to enable his men to recognize it when they reached it; moreover, he not only *studied the ancient geographers* and medieval maps, but engaged an expert map and instrument maker, Jayme of Majorca, so that his explorers might have the best nautical information. (Cath. Enc. Vol. VII, pg. 240.)

To instruct his captains, pilots and other pioneers more fully in the art of navigation and the making of maps and instruments he procured, says Barros, the aid of one Master Jacome from Majorca, together with that of *certain Arab and Jewish mathematicians.* (Enc. Brit. Vol. XIII, pg. 297.)

The Catholic Exploration—Slave Trade

In 1441 exploration began again in earnest with the venture of Antam Goncalvez, who brought to Portgual *the first slaves* and

gold dust from the Guinea coasts beyond Bojador. (Enc. Brit. Vol. XIII, pg. 296.)

In 1442 Nuno Tristam reached the Bay or Bight of Arguim, where the infante erected a fort in 1448, and where for years the *Portuguese carried on vigorous slave-raiding.* (Enc. Brit. Vol. XIII, pg. 296.)

Slave-raiding continued ceaselessly; by 1446 the Portuguese had carried off nearly a thousand captives from the newly surveyed coasts. (Enc. Brit. Vol. XIII, p. 296.)

Denis Diaz and Bartholomew Diaz are not even mentioned in the Catholic Encyclopedia.

It is not an honor for the Catholic Portuguese not to have discovered and colonized these islands earlier when the pagan Vikings had discovered and colonized islands further away with as severe climate as Iceland and Greenland, and even had discovered America, when the Catholics thought that beyond Portugal was the end of the world.

That in that time there were born great sailors and many other great people, is no merit to Catholicism, because in the same time there were born the greatest enemies of Catholicism: Dante, Wycliffe, Galileo, Huss, Savonarola, Bruno, Erasmus, and even Luther. The work of the Catholic Church cannot stop the birth of intelligent people, but rather the development.

In that year (1460) died Prince Henry the navigator, *to whose intelligence* and foresight must be traced back all the fame that Portugal gained on the seas in the 15th and 16th centuries. Explorers sent out at his instigation discovered the Azores and unknown regions on the African coast, whence continually came reports of a great monarch, "who lived east of Benin, 350 leagues in the interior, and who held both temporal and spiritual dominion over all the neighboring kings," a story which tallied so remarkably with the accounts of "Prester John" which had been brought to the Peninsula *by Abyssinian priests*, that John II of Portugal steadfastly resolved that both by sea and by land the attempt should be made to reach the country of this potentate. For this purpose Pedro de Covilham and Alfonso de Payva were despatched eastward by land; while Bartholomew Diaz in command of two vessels, was sent westward by sea. (The En. Br. XI, 433.)

Not Calcutta But Calicut

Gama. Reached by the end of January, 1498, the mouth of the Zambesi, which was in the territory controlled by the Arabian

maritime commercial association. Menaced by the Arabs in Mozambique (2 March) and Mombasa (7 April), who feared for their commerce, and, on the contrary, received in a friendly manner at Melinda, East Africa (14 April), *they reached under the guidance of a pilot* on 20 May, their journeys' end, *the harbour of Calicut,* India.

On 5 Oct., 1498, the fleet began its homeward voyage. . . . In 1502 Gama was again sent out, with his uncle, Vicente Sodre, and his nephew, Estevao, and a new fleet of twenty ships, to safeguard the interests of the commercial enterprises established in the meantime in India by Cabral, and of the Portuguese who had settled there. On the outward voyage he visited Sofala (East Africa), exacted payment of *tribute from the Sheikh of Kilwa* (East Africa) and proceeded with unscrupulous might, and even indeed *with great cruelty,* against the Arabian merchant ships and the Samudrin (or Zamorin) of Calicut. He laid siege to the city, annihilated a fleet of twenty-nine warships, and concluded favourable treaties and alliances with the native princes. His commercial success was especially brilliant, the value of the merchandise which he brought with him amounting to more than a million in gold. (The Cath. En. VI, 374.)

On reaching Calicut da Gama immediately bombarded the town, treating its inhabitants with s*avagery too horrible to describe.* From Calicut he proceeded in Nov. to Cochin, "*doing all the harm he could on the way to all that he found at sea. . . .*"

During this time the Portuguese conquests increased in the East, and were presided over by successive viceroys. The fifth of these was so unfortunate that da Gama was recalled from his seclusion by Emanuel's successor, John III, and nominated viceroy of India, an honour which in April, 1524, he left Lisbon to assume. Arriving at Goa during September of the same year, he immediately set himself *to correct with vigour the many abuses* which had crept in under the rule of his predecessors. (The En. Br. XI, 434.)

It is probable that during this time merchants and refugees from Persia carried the gospel to India. Cosmas Indicopleustes, a traveller of the sixth century, found three churches there—one in Ceylon, one on the Malabar coast and one at Calcutta. (Hist. of the Christ. Church, by Fisher, pg. 98.)

Dr. Roucek and Dr. Fisher, both of them made the same big mistake, because, as it is seen from above, Gama reached the harbour of *Calicut* and not of Calcutta.

Calicut. A seaport of the Malabar District, British India, 566 miles south-southeast of Bombay, on the Indian Ocean. It

was the first spot in India visited by Covilham (1486), and it was here that Vasco de Gama reached the shores of India in 1498. In 1792, when it fell into the hands of the English, the city was little better than a ruin, Hyder Ali, in 1765, having laid it waste to chastise European cupidity. Since then it has made considerable progress and in 1891 had 66,100 inhabitants, which increased to 75,500 in 1901. From Calicut, calico derived its name, although the manufacture of that article has now declined. (The New Int. En. IV, 31.)

Calcutta, the capital of British India, on the left or east bank of the Hugli, *about 80 m. from the sea.*

The history of Calcutta practically dates from the 24 of August, 1690, when it was founded by Job Charnock of the English East India Company. (The En. Br. IV, 981.)

Portugal for a Moment Rich by Jewish Money

In 1479 Venice had to renounce all claims to the territory taken from her by the Turks. Not less disastrous was the war against the Turks from 1498 to 1503. (The Cath. En. XV, 338.)

But another great blow for Venice was the discovery of the maritime route to India in 1498. (The Cath. En. XV, 338.)

The result to England of the defeat of the Spaniards was a great increase of mercantile activity. Merchants, instead of hiring Genoese or Venetian carracks, began to prefer building and owning home-built ships. (The En. Br. XXIV, 866.)

They founded the 'Inquisition' in Spain, which in a generation burned thousands of heretics. They expelled, it is said, more than 100,000 Jews from their Spanish homes. *These first took refuge in Portugal and soon after,* driven from thence, were scattered over Europe.* (Prot. Rev. by F. Seebohm, pg. 39.)

John III (1521-57), saw Portugal at the height of its prestige. It ranked as one of the most powerful European monarchies, while Lisbon was one of the most important commercial cities of the Continent.

While Portugal's rise had been rapid, its decline was more sudden still. The numerous wealthy and industrious Jews, whose able financial management had done much to establish Portuguese commerce, were expelled from the country, while social tyranny and oppression in the colonies as well as at home depressed the

*During the reign of Ferdinand and Isabella.

energy and crippled the resources of the nation. (The New In. En. XVI, 286.)

Here we have the proof that Portugal grew up with Jewish money. Further it is evident that in the time when there was no Protestantism, the countries which inherited pagan Roman and Saracen culture were the best, and they were Spain and Portugal, helped even by the confiscated Jewish money. Their geographical position favored them, too, but never the Catholic religion.

In early times and in the Middle Ages it was often difficult to borrow money except at usurious rates. (Cath. Dic. 154.)

From its high rank as a commercial power the country sank into a position of practical dependence upon England, with which Portugal became closely allied by the Methuen Treaty in 1703. (The New In. En. XVI, 286.)

Portugal's Position Made It Great

The discovery of America was due to the failure of the crusade against the Turks which was attempted by Pius II, and the success of which was frustrated by *the rivalry and corruption of the states of Europe at that time.* Europe then felt the necessity of going to the East by another way, of seeking the East by way of the West, a motto that became the flag of the navigators of that age. Paolo Toscanelli, whose sincerity of religious sentiment was not less than his great merit of scientific attainment, foresaw, ***before*** *Portugal foresaw it, that the time had come for that country to take the place of Italy as the intermediary of the commerce between Europe and Asia*, and therefore, as the starting-point of navigators and adventurers, seduced by the desire of being the executors of the great enterprise. (The Cath. En. XV, 387.)

Dutch Skill in Portugal

Until the *Netherlands* revolted from Spain, the Dutch had been the principal distributors of all goods arriving at Lisbon from the Far East; but in 1594 Philip II closed the port of Lisbon to these rebels, and the Dutch met the situation by turning their prows to the Orient to invade the sources of Portuguese commerce. (En. Br. XV, 230.)

In the first paragraph Dr. Roucek praises Venice and now says that they must pay contributions to Portgual. This is a great contradiction. If some of the Protestant States had to pay contributions to some Catholic countries then he would be proving his point. But that never has happened and will never happen. The general rule is that every Catholic State must pay contribution to

some foreign power, if not to Protestant than to Papal State. This shows that there is not in reality one independent Catholic country in the world. He further contradicts himself in paragraph 15 when he says that Portgual had colonies before 1517, i. e. before the time of the Reformation in England. But he did not say that with few exceptions some of those colonies belong today to England or to Holland, and we should not forget that before the time of the Reformation these colonies were never visited by the English people even, and Holland was not even an independent state. From these facts we see what great power developed in the nations that left Catholicism and embraced Protestantism.

America Discovered by Pagans

There is nothing inherently impossible in the stories that Japanese or Chinese vessels, blown by storms or carried by the Pacific currents, reached the western coast of North America. The most circumstantial of these tales relates that some Chinese Buddhist priest in the fifth Christian century reached a land of Fu-sang, and successfully returned with the account of their adventures in what some critics have thought was the country now known as Mexico. From Europe the earliest visitors to America came by way of Iceland, and the story of their experiences, though it does not satisfy all the demands of modern historical criticism, may safely be deemed true in its principal details. In 876, Gunnbjorn, a sea rover, while on his way from Norway to the new Norse settlement in Iceland, was blown westward until he sighted an unknown land. A century later, about 985, a restless young Norwegian named Eric the Red succeeded in verifying the stories which had been handed down from Gunnbjorn's time, and in establishing a settlement on the shores of the land to which, with the idea of attracting colonists, he gave the name of Greenland. Two years or so after this, Bjarni Herjulfson, while in command of a ship in which he had set out to visit the Red Eric's settlement, encountered storms that drove him, as he reported, southward until he came in sight of land.

In the year 1000, Leif, Eric's son started to explore Bjari's land. He came first to a barren shore backed by ice-covered mountains, a description which suggests Labrador. Sailing south, he met with more pleasant regions, to which he gave the names of Markland and Vinland. Many attempts have been made to identify these localities, and Newfoundland and Nova Scotia perhaps best answer the essential conditions. At Vinland a flourishing settlement was established and maintained for several years, and there Gudrid, the wife of Thorfinn Karlsefne, gave birth, in 1007, to a

son, Snorre, from whom the sculptor Thorwaldsen claimed descent. (New Internat'l Enc. Vol. I, pg. 442.)

The independent spirits amongst the Vikings pushed on to the Faroes and Iceland, which had been already explored, and established there one of the most remarkable homes of Norse civilization. About a hundred years later the Icelanders founded a colony on the strip of coast between the glaciers and the sea, which, to attract settlers, they called Greenland, and soon after occurred the temporary settlement in Vinland *on the mainland of North America.* But the prows of the Viking ships were not always turned towards the West. They also followed the Norwegian coast past the North Cape and established trade relations with "Biarmaland" on the shores of the White Sea. The Baltic, however, provided an easier route to the East and in the ninth and tenth centuries it was a Swedish Lake. By the middle of the ninth century a half-mythical Ruric reigned over a Norse or "Varangian" Kingdom at Novgorod and, in 880, one of his successors, Oleg, moved his capital to Kiev, and ruled from the Baltic to the Black Sea. He imposed on Constantinople itself in 907 the humiliation which had befallen so many of the cities of the West, and "Micklegarth" had to pay Danegeld to the Norse sovereign of a Russian army. The Varangian ships are even said to have sailed down the Volga and across the remote waters of the Caspian. (Cath. Enc. Vol. XI, pg. 116, 117.)

Catholicism a Fable

Two years after that, in 1453, the capture of Constantinople by the Turks had scattered the learning of the Greeks among all the nations of the West. The universities were soon supplied with professors, who displayed the hitherto-unexplored treasurers of the language of Pericles and Demosthenes. Everywhere a spirit of inquiry began to reawaken, but limited as yet to subjects of philosophy and antiquity. *Catholicism, indeed, had so lost its hold on the minds of scholars that it was not considered worth inquiring into. It was looked on as a fable, and only profitable as an instrument of policy.* (Eight. Christ. Cent. by White, pg. 422.)

The influence of the philosophy of Averroes is observable in three classes of thinkers; viz, *the Spanish Jews of his own country,* the scholastic philosophers of the thirteenth, and the philosophers of the University of Padua in the fourteenth and succeeding ages. (Hist. of Free Thought, by Farrer, pg. 100.)

The author (supposed to be Hundeshagen) of Der Deutsche Protestantismus thus expresses himself (No. 6): "In the history of the world there are four successive periods in which open unbelief and unconcealed enmity to Christianity (Catholicism) made

the tour in some degree among the chief nations of Europe. *Italy made the beginning in the fifteenth and sixteenth century.* (History of Free Thought, by Farrar, pg. 10.)

Columbus, the Pupil of Humanism.

Humanism: *Classical learning was naturalized in Spain through Queen Isabella* (1474-1504). The school system was reorganized, and the universities entered on a new era of intellectual prosperity. Of Spanish scholars Juan Luis Vives (1492-1540) enjoyed a European reputation. In England humanism was received with less favor. (The Cath. En. VII, 542.)

"The Most Catholic" Given by the Worst

This is the proof that they were not "the most Catholic" sovereigns in reality, but only by the title, which was given them by one of the worst popes, Alexander VI, of whom the Catholic Encyclopedia says:

So little have Catholic historians defended him that in the middle of the nineteenth century Cesare Cantu could write that Alexander VI was the only pope who had never found an apologist. (Cath. Enc. Vol. I, pg. 293.)

Discovery Fatal to Papism

The discovery of new worlds seemed at once to call to Europe to break connection with the old center of ecclesiastical centralization; and to invite to that study of nature which should elevate, and as it were emancipate the mind, by teaching physical truth and the true method of discovery. (Hist. of Free Thought, by Farrar, pg. 98.)

In America, in spite of the fact that it was discovered by the matricular Catholics (first was discovered by the pagan Vikings), because in that time there were no Protestants at all, today there is not even the smallest part of it, which belongs to the nations whose forefathers discovered it.

The "Book of Marco Polo" was soon translated into all European languages and *exercised an important influence on the geographical discoveries* of the 15th century. Christopher Columbus had read it attentively and it was to reach the western route to the lands described by Marco Polo that he undertook the expedition, which resulted in the discovery of America. (The Cath. En. XII, 218).

This book was written by a man not of Catholic culture but

of Chinese, because Marco Polo for twenty-four years never saw anything that was Catholic, not even a Catholic person.

Columbus Indignant at Portugal

Full of the belief that he could find the continent of India by sailing to the west, he disclosed his plan to John II, king of Portugal. That monarch, however, influenced by certain of his counsellors received the proposal with coolness: but, during the negotiation respecting this subject, Columbus was astounded and mortified to learn that the Portuguese had despatched a vessel on this discovery, under color of a voyage to the Cape Verde Islands. *Fired with indignation at this act of meannes, he quitted Portugal,* and made an offer of his services to his native state of Genoa; but without success. He next despatched his brother Bartholomew to England, with the proposal of the scheme to Henry VII. Bathlomew was detained and baffled by numerous obstacles, and Columbus proceeded to Spain, establishing himself at the seaport of Palos. In 1486, he obtained an interview with the Spanish sovereigns, Ferdinand and Isabella, at Cordova, when he explained to them his design. They gave it serious attention and ordered him to assemble a body of the most learned cosmographers, to consult and report upon the subject. (A Pictorial History of America, by S. G. Goodrich, pg. 31.)

Columbus Lost Seven Years in Spain

Whilst the court and the whole nation (Spain) were singing hymns and celebrating festivals for the conquest of Granada, he saw himself neglected; and oppressed with the thoughts of *having lost seven years in Spain.* (A Pict. H. of Am. by S. G. Goodrich, pg. 34.)

Late in 1485 or early in 1486 Columbus appeared twice before the court to submit his plans . . . *the government appointed a junta or commission of ecclesiastics* that met at Salamanca late in 1486 or early in 1487, in the Dominican convent of San Esteban to investigate the scheme, *which they finally rejected.* . . . It seems that Columbus gave but scant and unsatisfactory information to the commission, probably through fear that his ideas might be improperly made use of and he be robbed of the glory and advantages that he expected to derive from his project. (The Cath. En. IV, 141.)

Columbus proceeded to court again in 1491, taking with him his son Diego. The court being then in camp before Granada, the last Moorish stronghold, the time could not have been more inopportune. *Another junta was called before Granada, while the siege*

was going on, but the commission again reported unfavorably. (The Cath. En. IV, 141.)

The Chinese Compass Leads Columbus

Columbus, with the aid of the magnetic compass, then coming into general use, lifted the veil which had hung across the Western horizon, and disclosed to the people of Europe another hemisphere. (Hist. of the Christ. Church, by Fisher, pg. 288.)

Columbus had some of his ideas from Cabot who received his from the Saracens.

The Priesthood Against Columbus

The condition of affairs on Hispaniola (Haiti) was not promising. At Isabella and on the coast there was grumbling against the admiral, in which the *Benedictine Father Buil (Boil) and the other priests* joined, or which, at least, they did not discourage.

Margarite, angered by interference with his administration in the interior returned to the coast, and there was joined by Father Buil and other malcontents. They seized the three caravels that had arrived under the command of Bartholomew Columbus, and set sail in them for Spain to lay before the government what they considered their grievances against Columbus and his administration. (The Cath. En. IV, 141.)

While the Spanish monarchs in their dispatches to Columbus continued to show the same confidence and friendliness they could not help hearing the accusations made against him by *Father* Buil, Pedro Margarite, and the other malcontents, upon their return to Spain. It was clear that there were two factions among the Spaniards in Haiti, one headed by the admiral, the other composed perhaps a majority of the settlers including *ecclesiastics.* (The Cath. En. IV, 144.)

Columbus in Chains

The clergy who were familiar with the circumstances through personal experience for the most part disapproved of the manangement of affairs by Columbus and his brothers. . . .

Anxious to be just, the monarchs decided upon sending to Haiti an officer to investigate and to punish all offenders. This visitador was invested with full powers, and was to have the same authority as the monarchs themselves. . . . The visitador chosen was Francisco de Bobadilla. . . .

Within a few days after the landing of Bobadilla, Diego and Bartholomew *Columbus were imprisoned and put in irons. The admiral himself, who returned with the greatest possible speed, shared their fate.* The three brothers were separated and kept in close confinement, but they could hear from their cells the imprecations of the people against their rule. Bobadilla charged them with being rebellious subjects and *seized their private property to pay their personal debts. . . .*

No explanation was offered to Columbus for the harsh treatment to which he was subjected, for a visitador had only to render account to the king or according to his special orders. The three brothers, still in fetters, were placed on board ship, and sent to Spain. Their treatment while aboard seems to have been considerate; Villejo, the commander, *offered to remove the manacles from Columbus' hands and relieve him from the chains, an offer, however* which Columbus refused to accept. . . .

Shameful Death and Unknown Grave

By this time the mental condition of Columbus had become greatly impaired. While at court for eighteen months vainly attempting to obtain his restoration to a position for which he was becoming more and more unfitted, he was planning new schemes. Convinced that his third voyage had brought him nearer to Asia, he proposed to the monarchs a project to recover the Holy Sepulchre by the western route. . . . (The Cath. En. IV, 148.)

Accusations of severity, of injustice, of venality even, were poured down on their heads and Columbus anticipated nothing less than a shameful death. Bobadilla put all three in irons and shipped them off to Spain. (En. Br. 5-6, 745.)

The story of the utter destitution in which the admiral is said to have died is one of the many legends with which his biography has been distorted. Columbus is said to have been buried at Valladolid. (The Cath. En. IV, 148.)

There is no argument against Protestantism that Luther was a child when Columbus discovered America, just as there is no argument that Dr. Roucek was a nursling when his father drank Pilzen beer. But the argument is from my part, that Dr. Roucek's father even today must work hard in a Catholic state, while the son Roucek became the professor of a university in a Protestant state. The country of Columbus is even today in a poor condition, and countries that have agreed with Luther are leading in the world.

Amerigo Vespucci Educated in Paganism

Vespucci, Amerigo, a famous Italian navigator, b. at Florence, 9 March, 1451; d. at Seville, 22 February, 1512. He received his first instruction from his uncle Giorgio Antonio, *a Platonic philosopher*, who was a teacher of the greater part of the Florentine nobility. Amerigo cultivated the study of literature, including that of the Latin language. . . . He devoted himself to the study of physics, geometry, astronomy, and cosmography, in which sciences he made rapid progress.

Through his intelligence, he became one of the chief agents of that firm at Seville which, later, had a leading part in fitting out the oceanic expeditions that led to the discovery of the New World.

It is impossible to determine, here, the place of Amerigo Vespucci in the history of the discovery of the New World, in relation to those of Christopher Columbus, or Sebastian Cabot, and of the brothers Pinzon. First it is necessary to distinguish between the geographical, and the social, discovery of America. *The former is due to the Icelanders,* who established, on the eastern coast of Greenland, a colony that was maintained from the tenth to the fifteenth century. (The Cath. En. XV, 387.)

Cabot, Pupil of the Saracens

Cabot, John (Giovanni Cabots or Gabota) a celebrated navigator and the discoverer of the American mainland, b. in the first half of the fifteenth century at Genoa; *date of death unknown.* (The Cath. Enc. Vol. III, pg. 126.)

Cabot. On inquiring (in Mecca) whence came the spices, perfumes, silks and precious stones bartered there in great quantities, Cabot learned that they were brought by caravan from the northeastern parts of farther Asia. Being versed in a knowledge of the sphere, it occurred to him that it would be shorter and quicker to bring these goods to Europe straight across the western ocean. First of all, however, a way would have to be found across this ocean from Europe to Asia. Full of this idea, Cabot, *about the year 1484,* removed with his family to London. His plans were in course of time made known to the leading merchants of Bristol, from which port an extensive trade was carried on already with Iceland. (The En. Br. IV, 922.)

John Cabot soon died, and Sebastian, the most intelligent of his sons, not finding sufficient encouragement in England, repaired to Spain, where the ardor for discovery still continued. He was readily received into service, and despatched by the king to the

coast of Brazil, where he discovered the Rio de la Plata. He became the most eminent person of his age for nautical science, and obtained the distinguished title of *Piloto Mayor* of Spain.

On the accession of Edward VI, when the English nation caught at last the full enthusiasm of maritime adventure, Sebastian Cabot was invited back to England, and made Grand Pilot of the kingdom. (A Pict. History of America, by S. G. Goodrich, pg. 331.)

Such are the strange vicissitudes of human destiny, that the English, who, with their descendants, were to become the greatest maritime people in the world, ventured not then to undertake distant voyages, except under the guidance of Italians—a people whose vessels are now hardly ever seen out of the Mediterranean. (A Pict. History of America, by S. G. Goodrich, pg. 330.)

Columbus, John Cabot and many other celebrated navigators were not born in such great countries as England and Spain but in small Genoa, where there was still a great influence from old Roman culture, and which was against the papal state. The men who lived on the sea were not in direct contact with the Romish priests and monks, because they did not govern the waters. Furthermore, the navigators had great opportunity to come in contact with other people, who were not Catholic. But what respect the Catholics paid to great navigators, we see from the fact that Columbus was imprisoned; for Cabral it is not known how he ended his life; Balboa was executed; and many others finished in similar way.

Brazil Discovered by Accident

In prosecution of da Gama's discoveries another fleet of 13 ships was immediately sent out to India under Cabral, who in sailing too far westward, *by accident discovered Brazil,* and on reaching his destination established a factory at Calicut. (The En. Br. XI, 433.)

With the ships now reduced to one-half of the original number, Cabral reached Sofala, 16 July, and Mozambique, 20 July; in the latter place he received a cordial greeting. On 26 July he came to Kilva where he was unable to make an agreement with the ruler; *on 2 August he reached Malinde;* here he had a friendly welcome and obtained a pilot to take him to India.* At Calicut, where he arrived 13 September, he met with many obstacles, so

*Malinde is in British East Africa.

that he was obliged *to bombard the town for two days.* (The Cath. En. III, 128.)

His commission was to establish permanent commercial relations and to introduce Christianity wherever he went, *using force of arms* when necessary to gain his point. *The nature of the undertaking led rich Florentine merchants to contribute to the equipment of the ships,* and priests to join the expedition. (The Cath. En. III, 128.)

Of his later life *nothing is known.* (The Cath. En. III, 128.)

The Discoverer Beheaded

The governorship of the territories conquered by Balboa was obtained in 1514 by Pedrarias Davila, by means of his intrigues at the Spanish Court. Balboa resigned the command into the hands of the Governor, a narrow-minded and cruel man, and in a subordinate situation undertook many successful expeditions; but these, and all his other merits, only served to increase the hatred of Pedrarias Davila toward him. The government of the mother country sought in vain to mediate between them, and Balboa even arranged to marry the daughter of Pedrarias. But on the first occasion of dispute which arose, Balboa, having been induced by Pedrarias to deliver himself up, was accused of a design to rebel, and upon evidence furnished by Garabito, the supposed friend to whom Balboa had intrusted his affairs, he was convicted and *beheaded at Acla in 1517.* (The New In. En. II, 414.)

One can hardly now realize the impression made by these discoveries in *an age when the minds of men were awakening out of a long sleep.* (The En. Br. VI, 769.)

Not Colonizers But Plunderers

About the middle of the sixteenth century Portuguese merchants were trading with ports of Bengal. But they did not stay in the country; their ships came to Bengal with the monsoon at the end of May, and went back to Cochin in October. About 1571 they obtained from Akbar, the great Mogul emperor then residing in Agra, very important concessions; they were allowed to build a town in Hugli, to erect churches, send for priests and baptize the natives who might wish to become Christians. Portuguese merchants and settlers soon flocked to Hugli, many natives became Christians, so that in 1598 the number of Catholics in Hugli was five thousand, of Portuguese native, or mixed origin.

Quite different were the origin and the character of the other Catholic communities which sprang up all over Bengal at the end

of the sixteenth and the beginning of the seventeenth century. Native rulers, whose states were continually exposed to the raids of their enemies, appealed for protection to the *Portuguese adventurers then numerous in India* and famous for their undaunted bravery. They settled in bandels, generally situated on the bank of a river, and received for their military services lands, a monthly pay, *and a share of booty.* (The Cath. En. III, 152.)

The Portuguese found it easier and more effective to carry the war into the enemy's territory, and they began to make periodical raids on the coasts of Bengal, carrying away whole populations of Hindu and Mohammedan villages. Thus between 1621 and 1634 they brought back with them to Chittagong *42,000 slaves,* of whom the Augustinians baptised 28,000. They converted besides 5,000 natives of the country, called Mugs or Mogos.

This barbarous warfare of the Portuguese of Chittagong brought about, amongst other causes, the ruin of Hugli in 1632. Shah Jehan, the Mogul emperor, ordered to destroy Hugli. . .

Christians were allowed to settle, not in Hugli itself, but on a spot outside the town, called to this day Bandel. They erected there in 1660 a church and an Augustinian convent, still existing. The prior of the convent was the captain of the bandel, with power to try minor but not capital offences. There also was erected *a convent of Augustinian nuns, which has been the occasion of the accusations levelled by travellers against the morality of Bandel.* In 1666 Aurangzeb succeeded in taking Chittagong, and the Portuguese colony was transferred to Feringhee Bazar, near Dacca. (The Cath. En. III, 152.)

The Augustinians of Bengal have been severely criticized by Protestant travellers, and, it must be granted, not without foundation.

As the supply (of priests) was not equal to the demand. the training was necessarily short. Even so, Catholic communities had to remain without a priest for many years. The Augustinian superiors of Lisbon did not approve of such a policy; they pointed out that it was much better to select the best of the native candidates than to accept indiscriminately the *young adventurers whom their families had sent to India to get rid of them.* These superiors, and the King of Portugal himself, in virtue of his right of patronage, threatened more than once to recall the Augustinians from Bengal. The bishops of Meliapur insisted on better organization and discipline. *All was useless;* the best regulations, the most stringent orders could not be enforced at such a distance and on Mogul territory. Bishop of Meliapur, visited all the stations of

Bengal in 1712, but his efforts were fruitless. In all questions of reform clergy and people were against him. *They even went so far as to appeal to the Mogul authorities* to stop the exercise of his episcopal jurisdiction.

The condition of the 25,000 Catholics then living in the eleven parishes of Bengal may be summed up in two words: *ignorance and corruption.* They were an easy prey for Kiernander, called "the first Protestant missionary in Bengal," who went to Calcutta in 1758. But what did more for the perversion of Catholics was the erection, at the end of the eighteenth and beginning of the nineteenth century, of a number of well-endowed Protestant schools. *There was no Catholic school in Bengal* before 1830. (The Cath. En. III, 153.)

Dr. Roucek Mistaken Even in Geography

Ormuz. A small island in the entrance *of the Persian Gulf.** It was captured by the Portuguese in 1515. They retained it until 1622. (The New In. En. XV, 114.)

Nanking (Chin., Southern Capital). The capital of the Province of Kiang-su, China, and seat of the viceroy for the three provinces of Kiang-su, Kiang-si, and Ngan-hwei. *It is 194 miles northwest of Shanghai,* near the Yang-tse River. (New Int. Enc. Vol. XIV, pg. 228.)

Nanking. A treaty part of Southern China, in the Province of Kwang-si situated at the head of navigation on the Yu-kiang River, 320 miles west by south of Canton. (New Int. Enc. Vol. XIV, pg. 228.)

At Nanking, after its capture by British ships in 1842, Sir Henry Pottinger signed the "Nanking treaty." In 1899 it was voluntarily thrown open to foreign trade by the Chinese government, and in 1909 it was connected by railway (192 m. long) with Shanghai.** (Enc. Brit. Vol. XIX, pg. 162.)

Not Catholic Colonization But Ravage

Among the ancient nations the principal promoters of colonization in the more formal sense were the Phoenicians, the Greeks and the Romans. (The Americana, 7-300.)

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*As it is seen Ormuz is not in India but in Persia.

**The Portuguese never had Nanking.

Catholicism not only stopped the real colonization for nearly thirteen centuries, but even interrupted the connection between East and West.

During the previous century (XV) people had been too busy with their domestic and religious disputes to pay much attention to foreign exploration. (Eight. Christ. Cent. by White, pg. 450.)

It was impossible to have a great colonization at that time because Europe had no ships to carry or to transport the colonists over the ocean. The line of the pope was not owing to great colonization but owing to great booty. That way of dividing the colonies had no sense, because on both sides of the line both countries had colonies.

As a motive in their expeditions, there mingled with *curiosity, with the spirit of adventure and cupidity*, the desire to propagate the Catholic faith in regions unknown. (Hist. of the Christ. Church, by Fisher, pg. 449.)

The Portuguese reached the interior much less rapidly than the Spaniards, and confined their settlements mostly to the coast. The Indian population, thinly scattered and on a much lower level of culture than the sedentary natives in parts of Spanish America. was of little service for the exploitation of the vast and almost impenetrable land. (Cath. Enc. Vol. I, pg. 414.)

Portugal began to colonize the eastern coast of South America in 1531, in order to maintain its claim to what is now Brazil against the Spanish, who were locating everywhere else on the new continent. *A few settlements along the coast, however, were all that resulted until early in the eighteenth century.* when the Portuguese tried to develop the country as a substitute for the East Indian possessions which the English and Dutch had taken from them. There was little European impress upon the country, however, before 1808, when the Portuguese court emigrated to Rio de Janerio, which became for a while a pseudo-European capital. In 1821 King John VI went back to Portugal, but he left his eldest son. Dom Pedro, as emperor. Extensive Brazilian estates were granted to his European retainers, and foreign capital began to be introduced. *The country was developed for investment rather than colonization.* There was no extensive taking up of the land by Europeans *until the second half of the nineteenth century*, when Italians. Germans and Poles turned their attention to this region of South America. (New Internat'l Enc. Vol. I, pg. 445.)

The fever for gold seized all who could emigrate, and the desire for gold and silver became a powerful incentive to seek and grasp the wealth of the New World. The thirst for gold was

neither more or less intensive in the sixteenth century than it is now, but it was directed to much vaster regions. Furthermore, the precious metals were found among peoples to whom they were of no commercial value, much less standards of wealth. To deprive the Indian of gold and silver was, to him, a much less serious matter than to deprive him of his gathered maize or any other staple food. The earliest periods of Spanish colonization were spent in attempts to establish a modus vivendi with the aborigines and like all epochs of that kind, proved disastrous to the weaker—namely, to the Indian. Doubts as to whether the natives were human beings or not were soon disposed of by a royal decree asserting their essential human nature and certain rights necessarily flowing therefrom. They were, however, (and justly, too) declared to be minors who required a stage of tutelage, before they might be made to assume the duties and rights of the white population. (Cath. Enc. Vol. I, pg. 413.)

According to the customs of the times *the prisoners of war were regarded as rebels, reduced to slavery*, and five hundred of them were sent to Spain to be sold. It is certain that the condition of the Indians became much worse thereafter, that they were forced into unaccustomed labors, and that their numbers began to diminish rapidly. That these harsh measures were authorized by Columbus there can be no doubt. (The Cath. En. IV, 144.)

Haiti was discovered by Columbus, 6 December, 1492. . . .

As the aborigines soon became extinct the importation of negroes began about 1517. . . . After 1659 French settlements were established on the west of the island with the help of the filibusters, which led to the definite occupation by the French at the Peace of Ryswijck (1697). *While the parts left to the Spaniards became more and more improverished and depopulated, the French colony flourished greatly.* (The Cath. En. VII, 114.)

Nuno de Guzman, the conqueror of Michoaican (or Tarasco Kingdom) and the founder of the city of Guadalajara, whose career might have been so distinguished for glory, allowed his *cruel, avaricious disposition* to overrule all his actions. Fleeing from Mexico to avoid the storm that his evil deeds had brought upon him, he encountered Tangoaxan II, alias Caltzontzin, the king of Michoacan; he seized him, plundered his train, tortured and finally put him to death. Pursuing his way he left a trail of ashes and blood through the whole Tarasco Kingdom. The saintly Vasco de Quiroga, first Bishop of Michoacan, with difficulty effaced the traces of this bloody march. Nuno penetrated beyond Sinaloa, suppressing with an iron hand the discontent in his mixed troop. (The Cath. En. X, 254.)

Cuba was the next island occupied by the Spaniards. Diego de Velasquez, in 1511, invaded the eastern part with four ships. This district was under the government of a cacique named Hatuey, a native of Hispaniola, who had fled from that island to escape the tyranny of the conquerors. A number of his countrymen had followed him in his retreat, where he formed a little state and ruled in peace. He saw at a distance the Spanish sails, and dreaded their approach. He called his people around him, and exhorted every man to throw all the gold he possessed into the sea. *"Gold," said he, "is the god of the Spaniards,* and we must not expect any happiness as long as the Spaniard's god remains among us. They seek him in every place. Were he hidden in the bowels of the earth, they would discover him. Were we to swallow him, they would plunge their hands into our bowels and drag him out. There is no place but the bottom of the ocean that can elude their search!" Animated by this harrangue, the Indians threw all their gold into the sea.

The Spaniards landed in Cuba, attacked and dispersed the natives. Hatuey was pursued, taken, and condemned to be burnt to death. When he was fastened to the stake, and waited only for the application of the torch, a priest advanced and proposed to baptize him, with a promise of the joys of paradise. "Are there any Spaniards in that happy abode?" asked the cacique. "Yes," replied the ghostly comforter; "but none except good ones." "The best of them," replied the savage, "are bad enough. I will not go where there is any danger of meeting one. Leave me alone to die!" The cacique was burned, and Velasquez found no more enemies to oppose him; yet this easy submission did not secure the tranquillity of the unhappy Cubans. Wanton massacres. the labor of the mines and the small-pox, soon swept away the whole population, and nearly *reduced the fertile island of Cuba to a desert.* (A Pict. Hist. of America, by Goodrich, 168-9.)

The Indians on Cuba were reduced to slavery by the white settlers. (The Cath. En. IV, 559.)

The aborigines whom the Spaniards found in Cuba, were a mild, *inoffensive people*, entirely unable to resist the invaders of their country, or to endure the hardships imposed upon them. They lived under nine independent chiefs, and possessed a simple religion devoid of rites and ceremonies, but with a belief in a supreme being, and the immortality of the soul. *They were reduced to slavery by the white settlers.* (The Cath. Enc., IV, 559).

In 1524, the first cargo of negro slaves was landed in Cuba. Then began the iniquitous traffic in African slaves upon which corrupt officials fattened for many years thereafter. The negroes

were subjected to great cruelties and hardships, *their natural increase was checked*, and their numbers had to be recruited by repeated importations. This traffic constantly increased, until at the beginning of the nineteenth century, slaves were being imported at the rate of over 10,000 per year. (The Cath. En., IV, 559).

Florida. Ayllon carried off large numbers of Indians from Florida as slaves between 1520 and 1526, and in 1528 Panfilo Narvaez (q. v.) invaded the country with a force of 400 men eager for conquest and booty. (New Int. Enc. Vol. VII, pg. 746.)

They subsequently met with the fate of the natives of Hispaniola, being condemned to the mines, where *they all miserably perished.* (A Pict. Hist. of Am. by S. G. Goodrich, pg. 168).

St. Domingo. The Spaniards having, in about half a century, exterminated the whole native population of St. Domingo, estimated at more than two millions, remained the sole masters of this beautiful island. The gold mines being exhausted, the whole territory became little better than an abandoned waste, and they remained the undisputed and *useless possessors* of this fertile soil, till 1630, when some English and French, who had been driven out of St. Christopher's, took refuge there and established themselves on the northern coast. (A Pict. Hist. of Am. by S. G. Goodrich, pg. 188.)

The Bahama Islands having been speedily depopulated by the Spaniards who shipped off the natives to work in the mines in other places, were left deserted and abandoned for more than a century. (A Pict. Hist. of Am. by S. G. Goodrich, pg. 172.)

Mexico. For the conquest a military commander had been sufficient; the new empire would require a government. In the methods employed to organize this new empire, Spain has frequently been charged with cruelty: *that there was cruelty, and at times extreme cruelty, cannot be denied.* The execution of Cuahutemotzin and the horrible death of Tangoaxan II will ever disgrace the memory of Cortes and Nuno de Guzman. The slavery to which the Indians were reduced during the early years of the conquest, their distribution among the plantations, the contemptuous disregard of the conquerors for the lives of Indians, looking upon them at first as irrational beings, are blots which can hardly be effaced from the history of the Spanish conquest in America. (The Cath. En. X, pg. 254.)

Peru. Atahualpa came without suspicion to the place appointed, being attended by some fifteen thousand men. He was carried on a throne of gold, and the same brilliant metal glistened in the arms of his troops. He turned to his principal officers, and

said to them: *"These strangers are the messengers of the gods; be careful of offending them."* The procession was now drawing near the palace, which was occupied by Pizarro, when a Dominican friar, named Vincent de Valverde, with a crucifix in one hand and his breviary in the other, advanced to the emperor, stopped him in his march and made him a long speech, in which he expounded to him the Christian religion, pressed him to embrace that form of worship, and proposed to him to submit to the king of Spain, *to whom the pope had given Peru.*

The emperor, who heard him with a great deal of patience, replied, *"I am very willing to be the friend of the king of Spain, but not his vassal; the pope must surely be a very extraordinary man, to give so liberally what does not belong to him. . . .*

A multitude of princes of the race of the incas, the ministers, the flower of the nobility, all that composed the court of Atahualpa, were massacred. *Even the crowd of women, old men and children, who were assembled from all parts to see their emperor, were not spared.* (A Pict. Hist. of Am., 93, 95.)

The grandeur of Spain in the preceding (XVI) century was due partly to the claim of her kings to be Holy Roman emperors, in which imperial capacity they entailed intolerable mischief on the Low Countries and on the commercial civilization of Europe, and *partly to their command of the gold and silver mines of Mexico and Peru, in an eager lust of whose produce they brought cruel calamities on a newly-discovered continent where there were many traces of antique life, the records of which perished in their hands or under their feet.* (The En. Br. VI, 770.)

Spain for a while was big on the map. For a while she maintained her supremacy in Europe, but *her greatness was not the result of her advance on the path of modern civilization.* It was *not the result of true national life*—the welding together of all classes into a compact nation. It rather belonged to the old order of things, and so was doomed to decay. (Prot. Rev. by F. Seebohm, pg. 215.)

The fact that America was known to England by the voyage of John Cabot, 1497-8, and that England was unable to colonize any part of America before she became Protestant, speaks of weakness of Catholicism. England did not make any colonial foundation by Cabot's voyage, but established only her claim, when she became Protestant.

It is probable that Bjarni Herjulfson (q. v.), a Norseman, sighted the coast of Canada, opposite Greenland, in 986, and that Leif Ericson sailed along a considerable part of the eastern coast

in 1000. John Cabot (q. v.) in 1497 reached the shores of the New World in the neighborhood of the Gulf of Saint Lawrence. It is upon this voyage that England subsequently based her claim, in part, to the whole of North America. (New Int. Enc. Vol. IV, pg. 116.)

Canada Lost Through Catholicism.

In 1497 John Cabot sailed from Bristol and secured for England *the credit of the discovery (or rediscovery)* of the mainland of North America. (The New. In. En. VII, 92.)

The control of this region was contested by England, *who claimed* part of it through right of prior discovery. (Nelson's, Vol. II, pg. 483J.)

In 1534 Jacques Cartier landed on the Gaspe coast of Quebec, of which he took possession in the name of Francis I, king of France. However, nothing was done toward the permanent occupation and settlement of Quebec till 1608, when Samuel de Champlain, who had visited the country in 1603 and in 1604, founded the city. In the meantime (1604-5), French settlements were made in what are now the Maritime Provinces, but known to the French as Acadia (q. v.), where De Monts established a permanent agricultural population at Port Royal (now Annapolis Royal). (Nelson's, Vol. II, pg. 483J.)

The first settlement and most important town was Port Royal, *founded in 1604*, now known as Annapolis Royal, and situated on Annapolis Basin, an arm of the Bay of Fundy. In 1621, Acadia, enlarged by the addition of the island of Cape Breton and the Gaspe peninsula was granted to Sir William Alexander, who named it Nova Scotia. Then followed a long struggle between England and France for the possession of the coveted territory, which was eventually brought under English control by the Treaty of Paris in 1763. (Nelson's, Vol. I, pg. 35.)

Champlain settled Quebec in 1608, and began the systematic exploration of the interior by visiting the lake which preserves his name (in 1609). (New Internat'l Enc. Vol. I, pg. 444.)

The first permanent settlement in Canada was made at Quebec in 1608 by Champlain. (New Int. Enc. Vol. IV, pg. 116.)

The French colonization of North America began with De Monts' settlement on the Bay of Fundy *in 1604.* The English (see the article Argall) effectually stopped all efforts to extend these settlements along the Maine coast, and so Champlain undertook to open up the interior by way of the St. Lawrence River. Quebec

was settled in 1608, and Montreal in 1642; but these towns grew rapidly as trading and shipping places rather than as centers for colonization. A few other towns were started along the lines of communication with the trapping and hunting regions around the Great Lakes, as headquarters for trade with the Indians. As the competition with England for the possession of the country south of the lakes became keen, military posts, of which Fort Duquesne is the best known, were established on the Ohio and the Mississippi to emphasize and protect the French claims. (New Internat'l Enc. Vol. I, pg. 445.)

A number of Calvinists, associated with their leader, the Sieur de Caen, were at this period actively engaged in the fur trade; and the jealousies and bickerings maintained between them and the Catholics, arising in reality from the spirit of trade, but attributed, as usual, to religious scruples, greatly retarded the prosperity of the French settlements. Cardinal Richelieu endeavored to put an end to these causes of dissension by establishing the Company of New France. (A Pict. Hist. of Am. by S. G. Goodrich pg. 266.)

One of the most eminent Franciscans of this mission, F. Sahagun, charges the first missionaries with a lack of wordly sagacity (prudencia serpentina), and says that they did not see that the Indians were deceiving them, to all appearances embracing the Faith, yet holding in secret to their idolatrous practices. (The Cath. En. X, 225.)

The system adopted, which seems to have been enjoined by royal mandate, was to send armed expeditions, accompanied always by several missionaries, to take possession of the territory and to establish garrisons and forts to hold it. By this arrangement *the cross and the sword went hand in hand.* (The Cath. En. X, 25C.)

No Town Developed by Monasticism

The Phoenicians, the Greeks, the Macedonians, the Romans, the Arabs, etc. built large cities in their colonies, the Catholics ruined even Rome.

Carthage, Archdiocese of (Carthaginiensis). The city of Carthage, *founded by Phoenician colonists, and long the great opponent of Rome* in the duel for supremacy in the civilized world, was destroyed by a Roman army, 146 B. C. A little more than a century later (44 B. C.), a new city composed of Roman colonists was founded by Julius Caesar on the site of Carthage, and became the capital of the Roman province of Africa Nova,

which included the province of Africa Vetus, as well as Numidia. From this date *Roman Africa made rapid progress in prosperity and became one of the most flourishing colonies of the empire.* (Cath. En. III, 385.)

Alexandria. Founded by Alexander the Great about B. C., 330. Alexandria rapidly grew in population and wealth, and numbered towards the Christian era more than six hundred thousand inhabitants. Under the Ptolemies Greek literature flourished there with extraordinary brilliancy in every department of thought. (Cath. Dic. 19.)

England had lost the elevating influence which the residence of Roman generals and the presence of disciplined forces had spread from the seats of their government. Every occupied position had been a center of life and learning; and we see still, from the discoveries which the antiquaries of the present day are continually making, that the dwellings of the Praetors and military commanders were constructed in a style of luxury and refinement which argues a high state of culture and art. All round the circumference of the Romanized portion of Britain these headquarters of order and improvement were fixed; outside of it lay the obscure and tumultuous populations of Wales and Scotland; and if we trace the situations of the towns with terminations derived from castra, (a camp) we shall see, by stretching a line from Winchester in the south to Ilchester, thence up to Gloucester, Worcester, Wroxeter, and Chester, how carefully the Western Gael were prevented from ravaging the peaceful and orderly inhabitants; and, as the same precautions were taken to the North against the Picts and Scots. (Eight. Christ. Cent. by White, pg. 171-172.)

But the Arab intellect was subtle and active. Mohammedanism, indeed, armed the multitude in an exciting cause, and sent them forth like a destroying fire; but there was wisdom, policy, refinement, among the chiefs. While they devastated the worn out territories of the Persian, and laid waste his ostentatious cities, which had been purposely built in useless places to show the power of the king, they *founded great towns on sites* so adapted for the purposes of trade and protection that they continue to the present time the emporiums and fortresses of their lands. Balsorah, at the top of the Persian Gulf, at the junction of the Tigris and Euphrates, was as wisely selected for the commercial wants of that period as Constantinople itself. Bagdad was encouraged, Cufa built and peopled in exchange for the gorgeous, but unwholesome Madayn, from which Yezdegird was driven. (Eight. Christ. Cent. by White, pg. 165.)

She (Isabella) sent out Catholic missionaries, but the selfish-

ness of her Spanish colonists introduced *slavery instead of Christianity.* (Prot. Rev. by F. Seebohm, pg. 41.)

India in those days (1565) attracted all the attention of the Portuguese. It was the road to fortune, to power, and to fame. The great exploits of the nation in the east, and the wealth brought from that quarter, inflamed the imagination of every one. *No person went voluntarily to America;* but, fortunately for Brazil, those unhappy men whom the inquisition had doomed to destruction, were added to the convicts already transported thither. (A Pict. Hist. of Am. by Goodrich, 139.)

The destruction of the Aztec Hieroglyphics. The general opinion of the ordinary student of Mexican history, after reading the works of Prescott, Bancroft, Robertson, and others, is that *the first missionaries and the first Bishop of Mexico were responsible for the destruction of the hieroglyphic annals of the Aztecs.* Expressions such as the following, occur frequently: "Ignorance and fanaticism of the first missionaries;" "the Omar of the new continent." (The Cath. En. X, 256.)

Public instruction during the earliest colonial period.

Once established, the missionaries devoted themselves to building churches and convents to which a school was always attached. In the large court of the convent catechism was taught early in the morning to the adults and to the children of the macehuales (workmen), in order that they might then go to their work. *The school was reserved for the children of the nobles and persons of prominence.* (The Cath. En. X, 259.)

The conquerors, whose thirst for gold was never satiated, and who, having ransacked the villages and stripped the temples of their gold and silver ornaments, had enslaved the Indians, forcing them to work in the mines for their benefit. (The Cath. En. XI, 733.)

Much of the delay was occasioned by the enormous number of royal Decrees on which legislation had to be based. These Decrees continued to be promulgated as occasion demanded, along with the Code, and they bear testimony to the solicitous attention given by the Spanish monarchs to the most minute details in their trans-oceanic possessions. It was a so-called paternal autocracy, well intended, but most unfavorable in the end, to the free development of the individual and of the colonies in general.

In the middle of the seventeenth century Spain definitely closed its colonies to the outer world, the mother-country excepted, and even the intercourse with that was severely controlled. It

was a suicidal measure, and thereafter the American colonies began to decline, to the great detriment of Spain itself. (Cath. Enc. Vol. I, pg. 413.)

The distinctive features of the government of Canada throughout the French regime were absolutism and paternalism, the individual settler being robbed of all initiative and forced to look for everything to the general Government, which habitually intervened in the most trivial affairs of every-day life. During the period of royal control, the celebrated *feudal system of Canada,* first established by Richelieu, and based, with important modifications, upon the system which had obtained in ancient France, took definite form. Large grants, called seignories, were made to men of rank or prominence, known as seigneurs, who held in many cases directly from the Crown, by the "tenure of faith and homage," and who, in turn, made smaller grants to the habitants or censitaries, whose tenure rested upon their payment of annual rentals in money or produce, and in some cases upon their rendering to their over-lords certain feudal services, such, for instance, as the corvee. The system was not interfered with at the time of the English conquest in 1760, and survived in Lower Canada (Quebec) until 1854, when it was finally abolished. (New Int. Enc. Vol. IV, pg. 117.)

What could be more enchanting than the position of their monastic homes? Placed on the bank of some beautiful river, surrounded on all sides by the low flat lands enriched by the neighboring waters, and protected by swelling hills where cattle are easily fed, we are too much in the habit of attributing the selection of so admirable a situation to the selfishness of the portly abbot. (Eight. Christ. Cent. by White, pg. 143.)

The rapacity and cruelty of the explorers made the labors of the Franciscans of comparatively little avail, and what religion existed among the European colonists themselves, in the course of a half-century, became a lifeless form and interposed no check to the worst sort of immorality. (Hist. of the Christ. Church, by Fisher, pg. 449-450.)

The conduct of the nuns was, however, highly reprobated in the following century. (A Pict. Hist. of Am. by Goodrich, 269.)

The population of Rome at the time St. Paul reached it, about A. D. 60, may be estimated roughly at from 1,500,000 to 2,000,000. (Dic. of the Ap. Church II, 118).

The mad enterprise of Cola di Rienzo only added to the general confusion. The population (of Rome) *was reduced to about 17,000.* (The Cath. En. XIII, pg. 169.)

Great changes in the municipal and social conditions of Rome followed the occupation of the city by the Italians (20th September, 1870) and the rapid increase of population. (En. XXIII, 613.)

Simon of Rome

The growing indifference with which Western Monarchs treated the commands of Martin IV and of his successors showed that there was a new force at work in society adverse to papal dominion. This was the spirit of nationalism. (Hist. of the Christ. Church by Fisher, pg. 240.)

Later in this period, among the Frisians and Saxons on the continent, and even in some parts of England, Christianity (Catholicism) was looked upon as the badge of slavery to a foreign despot, and all the patriotism of the people was awakened in the defense alike of their homes and of their gods. (Hist. of the Christ. Church, by Fisher, pg. 146.)

The Germans were the Protestants of heathen nations. Deep woods were often their only temples. It was the mysterious, and not the sensuous, that called out reverence. They consecrated venerable trees to their gods. Unlike the Celts they had no powerful priesthood. Every head of a family might perform the rites of worship in his own household without the intervention of the priest of the community. (Hist. of the Christ. Church, by Fisher. pg. 145.)

Brave warriors expected at death to be received in Walhalla. where they were to sit at banquet with the gods. (Hist. of the Christ. Church, by Fisher, pg. 145.)

The northern nations, long galled under the power of Rome. were panting for freedom. Germany first reforming her religion, and then throwing off her subjection; England first throwing off her subjection, and then compelled to reform herself. (Hist. of Free Thought, by Farrar, pg. 98.)

The succeeding years were a time of humiliation for the papacy. The Emperor Henry VI had much of his father's vigor and little of his magnanimity. He sought to make the empire all-powerful, and against him the anathemas of the aged pontiff were of no avail. (Hist. of the Christ. Church, by Fisher, pg. 192.)

The spectacle of rival popes—Clement resting in glorious ease at Avignon, Urban heading a partisan warfare in Italy—each imprecating curses on the other, stirred up Wycliffe to declare that the very papal office was poisonous to the Church. The English nation was so united in their resistance to ecclesiastical encroach-

ments that this champion of civil and kingly authority against papal claims could utter such words without fear. When, a few years later, Boniface tried to carry his schemes of extortion into England, his attempt was met by still more stringent statutes. (Hist. of the Christ. Church, by Fisher, pg. 252.)

A Church which is found to be nationally beneficial, and which endears itself to its adherents by the practical graces of Christianity, will never be overthrown, or even weakened, by any theoretical defects in its creeds or formularies. (Eight. Christ. Cent. by White, pg. 365.)

We have to much experience with how unhappy a nation is with an alien hierarchy and priesthood. (Cirk. Pomery, Medvecky, 12.)

But it was notorious to every one living at the time that Rome used her power so ill, and that her own character and that of her Popes were so evil, that she had become both politically and spiritually the center of wickedness and rottenness in Europe and especially in Italy. (Prot. Rev. by F. Seebohm, pg. 23.)

The quarrel with Innocent III and the interdict (1206-13) followed hard on the foreign collapse, and during that period *John's hand lay so heavily on churchmen that the lay barons had a temporary respite from taxation*, though not from ill-government. When peace was finally made with the Pope, the king seems to have thought that the Church would now support him against the mutinous barons of the North. (The Cath. En. IX, 531.)

Bishops and abbots, because they were great landholders and peers of the realm, had seats in the House of Lords, just as in Germany the ecclesiastical princes were Electors as well as lay princes. In this sense they were Englishmen. But the clergy in the main owed allegiance to Rome, and in spite of the Constitutions of Clarendon, were still ruled by ecclesiastical law and ecclesiastical courts, and resented civil interference. So they were subjects of the great Roman ecclesiastical empire rather than of England. Their allegiance was at least divided between the Pope and the King, and often they were really foreigners. The Pope at the same time drew large revenues from England as well as the king. The ecclesiastical power was more under control, and had been for long more restrained by law in England than anywhere else; but still the fact was that Rome had ecclesiastical sway over England. And in England, as elsewhere, the clergy and monks had got a large part of the land into their hands—probably about one-third of the land to England belonging to them, as well as titles from the whole. (Prot. Rev. by F. Seebohm, pg. 49-50.)

Then ensued a period of misgovernment under Henry's (III) personal rule. He confirmed the charter repeatedly, but never kept his promises. He favored foreign nobles, *allowed English livings to be given to Italians*, and was wholly subservient to the Pope. In 1258 the barons, exasperated by his conduct, met in the so-called 'Mad Parliament.' (The New In. En. VII, 91.)

He (Boniface VIII) issued, on February 24, 1296, the famous bull, "Clericis laicos," in which, after declaring that long tradition exhibits laymen as hostile and mischievous to clergymen, he forbade all taxation of ecclesiastics by emperors, kings, or princes, without the authority of the Apostolic See. (Hist. of the Christ. Church, by Fisher, pg. 241.)

The lay episcopacy which the princes assumed well-nigh reduced the medieval Church to a state of abject vassalage, the secular clergy to ignorance and wordliness, the peasant to bondage and often to misery. (The Cath. En. XII, 501.)

Princes were growing jealous of their subjects' money being drawn towards Rome. But Leo X got over this obstacle by giving them a share in the spoil. He offered Henry VIII one-fourth of what came from England, but Henry VIII haggled and bargained to get a third! Kings had made themselves poor by their wars, and a share in the papal spoils on their own subjects was a greater temptation than they could resist. (Prot. Rev. by F. Seebohm, pg. 100-101.)

Annates (Annatae) or first fruits.

Annates are a certain portion of the revenues of vacant benefices which ought, according to the canons and special agreements, to be paid to the Roman Pontiff and the Curia. The portion due in the case of inferior benefices seems to have been, before the Council of Constance, one half of the gross revenues of the first year, and in the case of bishoprics and abbeys, a sum regulated according to "the ancient taxation." At that council a decree was passed after much discussion, of which the general effect was to allow the Roman Pontiff the first year's income of all dignities and benefices in his gift. The Council of Basle complained of the burden of the "annates," yet when it was a question of maintaining the anti-pope Felix, whom they had set up, they imposed a still heavier burden, in the shape of first fruits," on the nations adhering to them. (Cath. Dic. 31.)

But in the year 1517 a man of the name of Tetzel, a Dominican of the rudest manners and most brazen audacity, appeared in the market-place of Wittenberg, ringing a bell, and hawking indulgences from the Holy See to be sold to all the faithful. A new

Pope was on the throne—the voluptuous Leo the Tenth. He had resolved to carry on the building of the great Church of St. Peter, and, having exhausted his funds in riotous living, he sent round his emissaries to collect fresh treasures by the sale of these pardons for human sin. "Pour in your money," cried Tetzel, "and whatever crimes you have committeed, or may comit, are forgiven! Pour in your coin, and the souls of your friends and relations will fly out of purgatory the moment they hear the chink of your dollars at the bottom of the box." (Eight. Christ. Cent. by White, pg. 425.)

'Why should 300,000 florins be sent every year from Germany to Rome? Why do the Germans let themselves be fleeced by cardinals who get hold of the best preferments and spend the revenues at Rome? Let us not give another farthing to the Pope as subsidies against the Turks; the whole thing is a snare to drain us of more money. Let the secular authorities send no more annates to Rome. Let the power of the Pope be reduced within clear limits. Let there be fewer cardinals, and let them not keep the best things to themselves. Let the national churches be more independent of Rome. Let there be fewer pilgrimages to Italy. Let there be fewer convents. Let priests marry. Let begging be stopped by making each parish take charge of its own poor. Let us inquire into the position of the Bohemians, and if Huss was in the right, let us join with him in resisting Rome.' (Prot. Rev. by F. Seebohm, pg. 107.)

Erasmus in his 'Praise of Folly' had described indulgences as 'the crime of false pardons,' and now in every letter and book he wrote he bitterly complained of the Pope and Princes for resorting them again. He wrote to Colet:

'I have made up my mind to spend the remainder of my life with you in retirement from a world which is everywhere rotten. Ecclesiastical hyprocrites rule in the courts of princes. The Court of Rome clearly has lost all sense of shame; for what could be more shameless than these continued indulgences!'

And in a letter to another friend, he said:

'All sense of shame has vanished from human affairs. I see that the very height of tyranny has been reached. The Pope and Kings count the people not as men, but as cattle in the market!' (Prot. Rev. by F. Seebohm, pg. 101.)

In these rhymes how German gold flowed into the coffers of the 'Simon of Rome.' He sneered at the blindness and weakness of the German nation in letting themselves be the dupes of Rome. (Prot. Rev. by F. Seebohm, pg. 114.)

Maximilian, the reigning emperor, was notoriously poor, and declared that the Pope drew a hundred times larger revenue out of Germany than he did. (Prot. Rev. by F. Seebohm, pg. 29.)

The reformatory movement of the sixteenth century found the ground well prepared for its reception. The cry for a thorough reformation of the Church in head and members had been ringing through Europe for a full century; it was justified by the worldly lives of many of the clergy, high and low, by *abuses in church* administration, *by money extortions*, by the neglect of religious duties reaching far and wide through the body of the faithful. Had Protestantism offered a reform in the sense of amendment, probably all the corrupt elements in the Church would have turned against it, as Jews and pagans turned against Christ and the Apostles. (The Cath. En. XII, 499.)

The church added her claims—her tithes, as in other countries, and the endless fees and money payments, which made her so obnoxious. Bishops and Abbots, in France as in Germany, had large estates as well as tithes, and so were landlords and princes as well as priests, drawing, Machiavelli says, two fifths of the annual revenues of the kingdom into their ecclesiastical coffers. (Prot. Rev. by F. Seebohm, pg. 46.)

In 1510 he (Luther) was sent on an errand for his monastery to Rome. There he found wicked priests performing masses in the churches, ignorant worshippers buying forgiveness of sins from priests, and doing at their bidding all kinds of penances; and he came back zealous, like Colet, for reform, and with the words 'the just shall live by faith' more than ever ringing in his ears. (Prot. Rev. by F. Seebohm, pg. 99.)

Galleys for Protestants

It became the custom among the Mediterranean powers to sentence condemned criminals to row in the war galleys of the state. Traces of this in France can be found as early as 1532, but the first legislative enactment is in the Ordonance d'Orleans of 1561. . . . At Toulon the convicts remained (in chains) on the galleys, which were moored as hulks in the harbor. Shore prisons were however, provided for them, known as bagnes, baths, a name given to such penal establishments first by the Italians (bagno), and said to have been derived from the prison at Constantinople situated close by or attached to the great baths there. The name *galerien* was still given to all convicts, though the galleys had been abandoned, and it was not *till the French Revolution* that the hated name with all it signified was changed to forcat. In Spain *galera* is still used for a criminal condemned to penal servitude.

A vivid account of the life of galley-slaves in France is given in Jean Marteilhes' *Memoirs of a Protestant*, translated by Oliver Goldsmith (new edition, 1895), which describes the experiences of one of the Huguenots who suffered after the revocation of the edict of Nantes. (The En. Br. XI, 417.)

*Illegitimacy**

Austria, 14.67, Catholic. Bavaria, 14.07, Catholic. Prussia, 7.81, majority Protestant. Portugal, 12.21, Catholic. Russia, 3.00, Greek-Orthodox. Greece, 1.19, Greek-Orthodox. Serbia 1.00, Greek-Orthodox.

All authorities agree that the rate has decreased during the last twenty years. . . .

Soon after the modification of this legal restriction, the birth-rate of illegitimates dropped from twenty per cent to twelve per cent. The rate in Bavaria is still the highest in Europe, with the exception of Austria. . . . *Austria and Bavaria, which are Catholic countries, have a higher rate than any Protestant nation.* . . . France, Italy and Belgium have a considerably higher rate than England and Wales . . . the very low rate in Protestant Holland seems to be explained by.

Infant mortality among illegitimate children is at least twenty-five per cent higher than among those that are legitimate. (The Cath. En. VII, 653.)

Marriage Dispensations—A Roman Business

The malpractice of the Catholic tribunals in granting dispensations and in declaring marriages invalid, and the uncertainty in which the Reformers found themselves at first on ethical points, where they could no longer follow the traditional usages of the Church, must be taken into account in judging of the errors into which they occasionally fell—the most serious of which was the allowance of a second marriage to the Landgrave of Hesse, although his wife, *between whom and her husband all conjugal intercourse had ceased*, was still living. Marriage was denied by Luther to be a sacrament. It was valid, therefore, if concluded by civil contract alone, according to forms prescribed by law. But a religious service was considered appropriate. Ethical questions were involved in connection with the dissolving of the marriage-tie. Hence mixed tribunals were constituted, partly of the clergy and partly of jurists; and to these the whole ecclesiastical adminis-

*The Cath. En. VII 650.

tration, including the right of excommunication, was committed. (Hist. of the Christ. Church, by Fisher, pg. 416).

When in 1540 Philip the Magnanimous, the reforming Landgrave* of Hesse, determined *(with his wife's approval, she being a confirmed invalid)* to marry a second wife, Luther and Melanchthon approved, as his personal friends, though not as doctors of theology." (En. Br. 22, pg. 24.)

The Peasant Outbreaks Long Before Luther

Switzerland. As early as the fourteenth century the Swiss peasants in the Forest Cantons had rebelled and thrown off the yoke of their Autrian feudal lords. (Prot. Rev. by F. Seebohm. pg. 61.)

In the ninth and tenth centuries several dynasties rose to power and importance, as: the Houses of Zaehringen (extinct 1218). of Lenzburg, of Kyburg, and of Savoy. The inheritance of the Lenzburg family fell to the counts of Hapsburg. In the twelfth and thirteenth centuries there were some twenty great feudal ruling families in the present Switzerland. . . *The dioceses and abbeys also gradually acquired secular power and rich possessions.* . .

On 1 August. 1291. the representatives of the provincial associations formed by Uri, Schwyz, and Unterwalden met and renewed the League that had been formed earlier. The purpose of the League was by united action to protect its members as far as possible against the attacks. The establishment of the League has been poetically embellished by the well-known story of the struggle of William Tell and his companions against the governor. Gessler, *who oppressed the people.* . .

After the death of Henry VII (1313) an old dispute as to the rights over the march between Schwyz and the Abbey of Eisiedeln broke out again and the confederated Swiss *attacked the abbey*, for which they were excommunicated by the Bishop of Constance and put under the ban of the empire at the same time. (The Cath. En. XIV, pg. 360.)

Successful rebellion of the Swiss, 1315. (Prot. Rev. by F. Seebohm, pg. 61.)

The success of the confederates (against Austria) encouraged the inhabitants of neighboring territories in their struggles for po-

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*Landgrave (Ger. Landgraf, from Land, "a country and Graf, "count"), a German title of nobility surviving from the times of the Holy Roman Empire. (Enc. Brit. Vol. XVI, pg. 155.)

litical freedom. The city of St. Gall, which had been a free city of the empire from 1281, sought to make itself as independent as possible of the *mastery of the prince-bishop.* The inhabitants of Appenzell, who were *subjects of the abbot of St. Gall*, also did the same; they gained their freedom and *overthrew the lordship of the abbot by success in battle. . .* The inhabitants of Upper Valais, *who were subjects of the Bishop of Sion* (Sitten) also gained for themselves a certain amount of political freedom, which they *successfully defended in battle. . .*

Zurich formed an alliance with the Emperor Frederick III against the other members of the League, and in the war which followed (1443) Zurich was defeated. . .

Upper Valais and other *spiritual and secular lordships* also became associate members . . . Geneva had formed an alliance with Fribourg and Berne *for the protection of its liberties against the bishops and* dukes of Savoy; this made it an associate member. (The Cath. En. XIV, pg. 360.)

Feudalism received a great extension in the Merovingian period, at first and especially *IN THE INTEREST OF THE CHURCH*, but soon of lay land-holders. (En. Br. 10, 299).

England. We may see in this way most clearly how these peasants' rebellions were not isolated phenomena, but parts of a great onward movement *beginning centuries back*, which had already swept over England and France, and freed the peasants there, and now, in this era, had Germany to grapple with. Whether it was destined to be at once successful or not we shall see in this history, but we may be sure it was destined to conquer some day, because we cannot fail to recognize in it one of the waves of the advancing tide of modern civilization. (Prot. Rev. by F. Seebohm, pg. 68.)

Edward III was succeeded in 1377 by Richard II. The collection of a poll-tax *in 1381 led to the Peasants' Revolt*, in which Wat Tyler was one of the leaders. The revolt was suppressed with great cruelty by the nobles. (The New In. En. VII, 91.)

The Schism gave Englishmen a pope with whom their patriotism could find no fault, but this advantage was dearly purchased at the cost of weakening the spirit of authority in the Church. It is to these social and religious distempers that we must look for the causes of the Peasant Revolt and the Lollard movement. Both were manifestations of the discredit of authority and tradition. The revolt of 1381 is unique in English history for the revolutionary and anarchic spirit which inspired it and which indeed partially survived it, just as Lollardy is the only heresy which

flourished in medieval England. The disorganized state of society and the violent anti-clericalism of the time would probably have led to an attack on the dogmatic authority and the sacramental system of the Church, even if Wycliffe had not been there to lead the movement. (Cath. Enc. Vol. IX, pg. 333.)

Spain. The outbreak of the Comuneros in Castile coincided with the social and agrarian revolt in Valencia known as the Germania or brotherhood, from the name of the directing committee appointed by the insurgents. It was in no sense a movement for political rights, but an attack by the sailors, the workmen of the towns, and the Christian peasants on the landowners and their Mudejares and Morisco serfs. It was accompanied by murder and massacre and by forced conversions of the Mudejares. After desolating Valencia for some three years it was put down by the help of troops from Castile. (Enc. Brit., Vol. XXV, pg. 550).

Bohemia. The Hussite movement was also a democratic one, an uprising of the peasantry against the landowners at a period *when a third of the soil belonged to the clergy.* (En. Br. 11 ed., XIV, 7.)

As far back as 1431, Cardinal Julian Cesarini, who presided as papal legate at Basel, wrote to Pope Eugene IV, that, unless there could be a reform, there would be a great uprising of the laity, for the overthrow of a corrupt clergy, and that a heresy would arise more formidable than that of the Bohemians. (Hist. of the Christ. Church, by Fisher, pg. 289).

The antagonisms of the different ranks of society grew more acute and led, in *1514*, to a great peasant revolt, directed against the nobles and *clergy, which was only suppressed after much bloodshed.* The Diet of 1498 passed enactments correcting *the ecclesiastical abuses* that had become prevalent during the reign of Matthias and prohibited particularly the appointment of foreigners to ecclesiastical positions. . . Wladislaw, however, was too weak to enforce these enactments. One of the particular evils of his reign was the *holding of church dignities by minors;* this arose partly from the granting of the royal right of patronage to different families. (The Cath. En. Vol. VII, pg. 522.)

Hungary. In ancient Hungary, in that almost exclusively agricultural state, the nobility and hierarchy controlled altogether the masses of peasantry, which were in a very desperate material and cultural position. (Cirk. Pomery, Medvecky, 3.)

Germany. The masses were to be laden down with burdens to curb their refractoriness; the poor man was to be "forced and driven, as we force and drive pigs and wild cattle." Melanchthon

found the Germans such "a wild, incorrigible, bloodthirsty people." (The Cath. En. IX, 451.)

Can we wonder that the peasants should rebel against this? And that Germany, where both feudal and *ecclesiastical oppression* was so galling, they should rebel against both, and mix the two together in their minds, demanding in one breath both religious and political freedom? Surely there was reason in it. (Prot. Rev. by F. Seebohm pg. 60-61.)

Between 1424 and 1471 the peasants of the Rhaetian Alps did the same thing. Thus was formed the Graubund, in imitation of the Swiss confederacy, but separate from it. (Prot. Rev. by F. Seebohm, pg. 61.)

A crowd of 40,000 pilgrims flocked to hear the prophet of the Tauber till the *Bishops of Wurzburg and Maintz interfered, dispersed the crowd and burned the prophet.* (Prot. Rev. by F. Seebohm, pg. 62.)

While the peasants in the Rhaetian Alps were gradually throwing off the yoke of the nobles and forming the Graubund, a struggle was going on between the neighboring peasantry of Kempten (to the east of Lake Constance) and their feudal lord, the Abbott of Kempten. It began in 1423, and came to *an open rebellion in 1492.* It was a rebellion against new demands not sanctioned by ancient custom, and though it was crushed, and ended in little good to the peasantry (many of whom fled into Switzerland), yet it is worthy of note because in it for the first time appears the banner of the bundschuh. (Prot. Rev. by F. Seebohm, pg. 63.)

The next rising was in Elsass (Alsace), in 1493, the peasants finding allies in the burghers of the towns along the Rhine, who had their own grievances. (Prot. Rev. by F. Seebohm, pg. 63.)

Here again they mixed up religion with their demands, and 'Only what is just before God' was the motto on the banner of the Bundschuh. They, too, were betrayed, and in savage triumph the Emperor Maximilian ordered their property to be confiscated, *their wives and children to be banished and themselves to be quartered alive.* (Prot. Rev. by F. Seebohm, pg. 64.)

There he talked of the peasants' burdens, of the wealth of their ecclesiastical oppressors. (Prot. Rev. by F. Seebohm. pg. 64.)

In 1514 the peasantry of the Duke Ulrich of Wurtemberg rose to resist the tyranny of their lord, who had ground them down with taxes to pay for his reckless luxury and expensive court. The same year, in the valleys of the Austrian Alps, in Carinthia, Styria,

and Crain similar risings of the peasantry took place all of them ending in the triumph of the nobles. (Prot. Rev. by F. Seebohm, pg. 66.)

The peasant outbreaks, which in milder forms were previously easily controlled, now assumed a magnitude and acuteness that threatened the national life of Germany. The primary causes that now brought on the predicted and inevitable conflict were *the excessive luxury and inordinate love of pleasure in all stations of life, the lust of money on the part of the nobility and wealthy merchants*, the unblushing extortions of commercial corporations, the artificial advance in prices and adulteration of the necessities of life, the decay of trade and stagnation of industry resulting from the dissolution of guilds, above all, the long endured oppression and daily increasing destitution of the peasantry, who were the main sufferers in the unbroken wars and feuds that rent and devastated Germany for more than a century. (The Cath. En. IX. 450.)

The process of repression was frightful. The encounters were more in the character of massacres than battles. The undisciplined peasants with their rude farming implements as weapons, were slaughtered like cattle in the shambles. More than 1.000 monasteries and castles were levelled to the ground, hundreds of villages were laid in ashes, the harvests of the nation destroyed, and 100,000 killed. The fact that one commander alone boasted that "*he hanged 40 evangelical preachers* and executed 11,000 revolutionists and heretics." (The Cath. En. IX, 450.)

Followers of Luther Include Princes, Friars and Students

An attempt was then made by the papal party to induce the Emperor to rescind the safe-conduct of Luther. The precedent of Huss was cited. 'Why should not Luther, with Huss, be burned, and the Rhine receive the ashes of one as it had those of the other? This proposal met with strong opposition from the princes and was negatived. (Prot. Rev. by F. Seebohm, pg. 127.)

On 9 Oct., 1521, thirty-nine out of forty Augustinian Friars formally declared their refusal to say private mass any longer Zuilling, one of the most rabid of them, denounced the mass as a devilish institution; Jushus Jonas stigmatized masses for the dead as sacriligious pestilences of the soul; Communion under too kinds was publicly administrated. Thirteen friars (12 Nov.) doffed their habits and with tumultous demonstrations fled from the monastery, with fifteen more in their immediate wake . . . on 4 Dec., forty students, amid derisive cheers, entered the Franciscan monastery and demolished the altars; the windows of the house of the

resident canons were smashed and it was threatened with pillage. It was clear that these excesses, uncontrolled by the civil power, unrestrained by the religious leaders, were symptomatic of social and religious revolution. (The Cath. En. IX, 448.)

But the bristling, ungoverned character of his apodictic assertions, the bitterness and brutality of his speech, his alliance with the conscienceless political radicalism of the nation, created an instinctive repulsion, which, when he saw that the whole movement "*from its very beginning was a national rebellion, a mutiny of the German spirit and consciousness against Italian despotism.*" (The Cath. En. IX, 449.)

Ulrich von Hutten (1488-1523), a Franconian knight, and enthusiastic champion of the liberal sciences, was still better known as politician and agitator. The strengthening of the emperor's power and war against Rome were the chief items of his political program, which he preached first in Latin and subsequently in German dialogues, poems, and pamphlets. The jurists and the Roman Law, *the immorality and illiteracy of the clergy,* the fatuity of unpractical pedantry, were mercilessly scouraged by him, his aim being, of course, to make himself conspicuous. Finally, *he enlisted in the service of Luther* and celebrated him in his last writings as a "hero of the Word," a prophet and a priest, though Luther always maintained towards him an attitude of reserve. Hutten's death may be regarded as the end of German Humanism properly speaking. (The Cath. En. VII, 541.)

Luther was not a political reformer, however much he sympathized with his people and resented the wrongs which they suffered. His life was devoted to the setting forth of what he believed to be the vital truth of the gospel. In the mind of Zwingli, on the other hand, the rescue of the Swiss from immorality and misgovernment was inseparable from his determination to have the gospel taught in its purity. (Hist. of the Christ. Church, by Fisher, pg. 309.)

No Persecutions in Protestant Countries.

Mohammed and the Catholics persecuted the Jews, but they were never persecuted by Luther or by the Protestants.

Soon after he (Mohammed) went to Medina he met with opposition on the part of the Jews, from whom he had hoped for support, and thenceforward was fired with a fanatical zeal against them. (Hist. of the Christ. Church, by Fisher, pg. 153.)

By his other laws Edward I attempted *to restrict the power of the clergy* and of the barons. The most noted were . . the Statute of Mortmain (1279), which *forbade the acquisition of land in*

'mortmain' by the Church. Edward is frequently called 'the English Justinian.' *He subdued Wales* between 1277 and 1283, and Edward II, born in Carnarvon Castle (1284), received the title of Prince of Wales, which has been borne by the heir apparent ever since. *In 1290 the Jews were expelled from England.* In the following year Edward claimed the overlordship of Scotland as a preliminary to his acting as arbitrator between the various claimants to the throne, and received the homage of Baliol, to whom the crown was awarded. (The New In. En. VII, 91.)

The Jews, who were scattered in great numbers throughout the West, were despised and hated. They bent all their energies to the accumulation of wealth by money lending and trading, being driven to these employments as their only means of livelihood. Their riches often exposed them to the covetousness of powerful and unscrupulous men. They were accused of unnatural crimes; they were tortured and murdered. None were more zealous in their persecution than the crusaders. This cruel oppression went on despite the efforts of popes, and sometimes of princes, to whom their wealth was frequently useful. (Hist. of the Christ. Church. by Fisher, pg. 167-168.)

But notwithstanding this zeal* for the Catholic faith, by which Ferdinand and Isabella earned the title of 'the Catholic.' (Prot. Rev. by F. Seebohm, pg. 39.)

Such an age was not ready for wider views. Further knowledge of the laws of nature must come before popular superstitions could be removed, and until this was done it would be in vain to look for much progress in toleration and freedom of thought. (Prot. Rev. by F. Seebohm, pg. 231.)

Luther and Calvin, the Kings of Spirit

Whilst doing justice to the noble and heroic character of the great German reformer, these things remind us that there lingered in his mind much of the dogmatism and *intolerance of the scholastic theologian.* (Prot. Rev. by F. Seebohm, pg. 166.)

"Tush, tush! 'tis a quarrell of monks," said Leo the Tenth: and, with an affection of candour, he remarked, *"This Luther writes well: he is a man of fine genius.* (Eight. Christ. Cent. by White, pg. 425.)

The rugged face of Luther, as seen on the canvas of Cranach, befits one who has been called "the modern Hercules," who cleansed

*The expulsion of the Jews.

the Augean stables, and who carried into battle the club of his fabled prototype. (Hist. of the Christ. Church, by Fisher, pg. 304.)

Luther was the translator, but Calvin the interpreter, of the World. (Hist. of the Christ. Church, by Fisher, pg. 322.)

Luther and the Protestant German states established common schools. Calvin did the same thing in Geneva, and Calvin's disciple, John Knox, in Scotland. Finally, the Pilgrim Fathers carried the same zeal for education to their colonies in New England. (Prot. Rev. by F. Seebohm, pg. 222.)

Luther, Zwingli, Calvin, and Knox were as intolerant of private judgment when it went against their own conceits as any Pope in Rome. . . (The Cath. En. XII, 497.)

As to *Calvin's extraordinary talents*, there can be no doubt. His Institutes (Institutio Religionis Christianae) possessed almost unlimited authority, and were esteemed as the greatest work which had appeared since the days of the Apostoles. (Cath. Dic. 101.)

Public opinion is only the opinion of a great many men, and is no more worthy of confidence than that of any single man among them. (Plain Home Talk, by Dr. Foote, pg. 1040.)

We cannot condemn Luther or Calvin for showing their infallibility, because they lived in a time when only that which was infallible or holy was to be believed. If they had acted without infallibility they would not have been successful. In Europe where a doctor's title is appreciated, many aim to have it, and rarely one signs his name without title if he has it.

A similar answer suits also concerning Calvin's declaration of the Grace of God bestowed upon him. In reality, Calvin had more right to speak of the Grace of God than any pope whom the stupidity of the people had put in the place where he is. For a reformer, in reality, it is necessary to possess the Grace of God, for the average man cannot carry on that work.

What two do is not the same. Luther and Calvin could use the same ways as the Pope, but they did it to help the people, the Pope to exploit them.

Liberty—An Anti-Catholic Word

It is observable that this increase of civil freedom in the various countries of Europe was almost in exact proportion to the diminution of ecclesiastical power. (Eight. Christ. Cent. by White, pg. 313.)

Luther's first reformatory attempts were radically democratic. He sought to benefit the people at large by curtailing *the powers of both Church and State.* The German princes, to him, were "usually the biggest fools or the worst scoundrels on earth." In 1523 he wrote: "The people will not, cannot, shall not endure your tyranny and oppression any longer. The world is not now what it was formerly, when you could chase and drive the people like a game." (The Cath. En. XII, 498.)

The Curses of the Popes

The successors of Julian were enemies of the apostate. They speedily restored their fellow-believers to the supremacy they had lost. A *ferocious hymn* of exultation by Gregory of Naziazen was chanted far and wide. Cries of joy and execration resounded in market-places, and churches, and theaters. (Eight. Christ. Cent. by White, pg. 96.)

When Frederick accused him of protecting the Lombard heretics, and of selling justice for gold, he began his answer with a vision borrowed from the Apocalypse: "*A beast has arisen out of the sea*, whose mouth has opened to blaspheme the name of God." "This pestilent king," he said, "has affirmed that the world has been deceived by three imposters—Christ Jesus, Moses, and Mohammed." Frederick could also quote Scripture. He declared the Pope to be that great dragon who had seduced the whole world. (Hist. of the Christ. Church, by Fisher, pg. 197.)

The church schism during which *the rival pontiffs assailed each other with all the wild threats* and objurgations of medieval theological strife, necessarily alienated the Bohemians to a yet greater extent. Almost the whole Bohemian nation therefore espoused the cause of Huss. (Enc. Brit. Vol. IV, pg. 125).

They (the nobles of Bohemia and Moravia in 1415) further declared that all who affirmed that heresy existed in Bohemia were "*liars*, vile traitors and calumniators of Bohemia and Moravia, the worst of all heretics, full of all evil, *sons of the devil.*" (Enc. Brit. Vol. IV, pg. 125.)

The attempts of Gregory to raise up a pretender to the throne were met with scorn. Eberhard, Archbishop of Salzburg, cried out: "Unless we are blind, we behold under the title of Pontifex Maximus, under the cloak of a shepherd, *a most ravenous wolf.*" (Hist. of the Christ. Church, by Fisher, pg. 198.)

But his firmness often savours of obstinacy, and in dogmatism he yields no title to his opponents, while the bluntness, or still better the vulgarity, of his language, gave offense even *in an age*

accustomed to abuse. As a poet he appears in his religious songs, among which "Ein feste Burg," is famous as the battle-hymn of the Reformers. (Cath. Enc. Vol. VI, pg. 521.)

One of the bitterest enemies of Luther was Thomas Murner, a Franciscan monk (1475-1537), who in his earlier satires, castigated the follies of the age. At first he showed sympathy for the reform movement, but when Catholic doctrine was assailed, he turned, and in a coarse but witty satire "Von dem grossen Lutherischen Narren" (1522) he unsparingly attacked the Reformation and its author. (Cath. Enc. Vol. VI, pg. 521.)

The Unpleasant Language of the Beatified

His (More's) controversial writings are mentioned below in the list of his works, and it is sufficient here to say that, while far more refined than most polemical writers of the period, there is still a *certain amount that tastes unpleasant to the modern reader.* (The Cath. En. XIV, 691.)

The Catholic Encyclopedia admits that More's writings "taste unpleasant to the modern reader," and in spite of that he was canonized in the modern time. Then, why should Luther be condemned for harsh words? That was the way of writing of all authors educated by Catholicism.

The Whole Society Used Abusive Language

For the indecency that is specially revolting in one of his (Voltaire) dramas, apologists have nothing more to say in the way of excuse than that he was not worse than his contemporaries. (Hist. of the Christ. Church, by Fisher, pg. 618.)

It would be easy to add other examples of Calderon's lax methods, but it is simple justice to point out that he committed no offense against the prevailing code of literary morality. (Enc. Brit. Vol. IV, pg. 985.)

From all the arguments of Dr. Roucek against Luther it is seen, that he wants to show him as a brutal man, but he forgets that Luther was educated in Catholicism, and even in a monastery. To fight against the brutality in the Roman Church in his time one could not be gentle and be successful. For the same reason the Humanists, Wycliffe, Huss, Erasmus, Melanchthon and others were not able to carry through the Reformation, but the "brutal" Catholic, Franciscan Luther succeeded. That he was harsh even

against Zwingli is very excusable, because such Octoberists,* who, with their sectarianism in the very beginning, could have spoiled the work of the Reformation. Luther, when he wrote against Zwingli, intended his writing to be read by the brutal Catholics, who could not understand a more gentle kind of language. The more a drunkard is alcoholized, the more he needs the stronger alcohol.

The Bible—The Enemy of the Pope

The Bible was first translated into a national tongue (XIV century), and Popery fell forever from its unopposed dominion. (Eight. Christ. Cent. by White, pg. 342.)

His (Wicklife's) guilt consisted in nothing whatever but in having translated the Bible into English; but the fact of his having done so was patent to all. No witnesses were required. The bones of the old man were dug from their resting-place in the quiet churchyard in Leicestershire, carried ignominiously to Oxford, and burned amid the howls and acclamations of an infuriated mob of priests and doctors. This was in 1409. But, in his character of heretic and unbeliever, Wickliffe had high associates in the same year; for the General Council sitting at Pisa declared the two Popes—of Avignon and Rome—who still continued to divide the Christian world, to be "heretics, perjurers, and schismatics." (Eight. Christ. Cent. by White, pg. 366.)

The greatest service which he did the English people was his translation of the Bible, and his open defense of their right to read the Scriptures of their own tongue. (Hist. of the Christ. Church. by Fisher, pg. 274).

In 1487 the first regular printing press was set up at Prague, and the Bible was printed there in the following year. (Nelson's Enc. Vol. II, pg. 160.)

Martin Luther (1483-1546) is the most important figure of this period and his most important work is his translation of the Bible (printed complete at Wittenberg, 1534: final edition, 1543-45). The German translations before his time had been made from the Vulgate and were deficient in literary quality. *Luther's version is from the original*, and although not free from errors it is of wonderful clearness and thoroughly idiomatic. Its effect on the German language was enormous: the dialect in which it is written, a Middle German dialect used in the chancery of Upper Saxony,

*Octoberists are those Czechoslovaks, who have declared themselves such only after the Declaration of Independence on the 28th of October, 1918.

became gradually the norm for both Protestant and Catholic writers, and it is thus the basis of the modern literary German. (Cath. Enc. Vol. VI, pg. 520-521.)

Protestantism Saved the National Languages

The German spoken today is the German of Luther's Bible and hymns. They have been better known by the German people than any other literature, and so have done more than perhaps anything else to form the German language, and with it in no small degree the national character. (Prot. Rev. by F. Seebohm, pg. 221.)

It was so in some measure in France. Calvin did not gain so great a hold on the French nation as Luther did on the German, but still his French Writings did very much the same thing for the French language that Luther's Bible did for the Germans. In England, too, the same thing is to be marked. The fact that the religious controversies of the times were carried on by books and pamphlets, not in Latin but in English, gave a stimulus to English literature. (Prot. Rev. by F. Seebohm, pg. 221.)

At first he (More) wrote in Latin but, when the books of Tindal and other English Reformers began to be read by people of all classes, he adopted English as more fitted to his purpose and by doing so, gave no little aid to the development of English prose. (Cath. Enc. Vol. XIV, pg. 691.)

His (Zwingli) own canton, Zurich, under his influence, threw off the episcopal yoke of the Bishop of Constance and assumed the ecclesiastical authority to itself. The Zurich government authorized *the use of their mother tongue* instead of Latin in public worship, burned the relics from the shrines and altered the mode of administering the sacraments. So Zurich revolted from Rome in 1524. Berne followed soon after. (Prot. Rev. by F. Seebohm, pg. 165.)

The first complete Protestant translation of the Bible (into Hungarian) was published in 1589 by Karolyi, and the first Catholic one in 1626 by Kaldi. (The Cath. En., VII, 561).

Luther's writings, and translations of the Bible into Spanish, were covertly introduced into Spain. (Hist. of the Christ. Church, by Fisher, pg. 390).

The New Testament was not translated into Irish until 1602. (Hist. of the Christ. Church, by Fisher, pg. 382.)

The Inventor of the Printing Press Imprisoned

The printing press is not even mentioned in the Catholic Encyclopedia.

Gutenberg, Johannes (c. 1400—c. 1468.) *The family was expelled* from Mainz in 1420 and took refuge in Strassburg, where Gutenberg is found living in 1434, having already acquired some reputation for technical skill. (New Int. Enc. Vol. IX, pg. 394.)

In 1441 Gutenberg became surety to the St. Thomas Chapter at Strassburg for Johann Karle, who borrowed 100 guilders (about £16) from the chapter, and on November 17, 1442, he himself borrowed 80 livres through Martin Brechter (or Brehter) from the same chapter. (Enc. Brit. Vol. XII, pg. 740.)

Entries in the registers of the St. Thomas Church at Strassburg make it clear that the annual interest on the money which Gutenberg on the 17th of November, 1442, had borrowed from the chapter of that church was regularly paid till the 11th of November, 1457, either by himself or by his surety, Martin Brechter. But the payment due on the latter date appears to have been delayed, as an entry in the register of that year shows that the chapter had incurred expenses in taking steps to have both *Gutenberg and Brechter arrested.* (Enc. Brit. Vol. XII, pg. 740.)

Gutenberg's work, whatever it may have been, was not a commercial success, and in 1452 Fust had to come forward with another 800 guilders to prevent a collapse. (Enc. Brit. Vol. XII, pg. 740.)

Happening as it did just at the time *when science was becoming more secularized* and its cultivation no longer resigned almost entirely to the monks, it may be said that the age was pregnant with this invention. (Cath. Enc. Vol. VII, pg. 92.)

Culture and knowledge, until then considered aristocratic privileges peculiar to certain classes. (Cath. Enc. Vol. VII, pg. 92.)

The Popes Persecute the Press

The censorship of the press originated in the attitude of the Roman Catholic Church, which in 1515 formally decreed through the Council of the Lateran. (New Int. Enc. Vol. XVI, pg. 376.)

Sixtus V (1585-1590), who was full of energy in the administration of his own states and fertile in grand schemes for extending the bounds of the Church. He rendered service to the cause of learning by establishing the printing press of the Vatican. (Hist. of the Christ. Church, by Fisher, pg. 411.)

It took 136 years from the time of the invention of the printing press to install it in the Vatican.

The Inquisition sought to destroy the books as well as the persons of the Protestants. In many places the book-trade was almost ruined. So vigilant were the officers of the Inquisition that of the thousands of copies of the book on the "Benefits of Christ" but few survived. and these have only been brought to light within recent years. The "Index," which Caraffa also introduced, contained the names of prohibited books, and a list of more than sixty printers all of whose publications were condemned. (Hist. of the Christ. Church, by Fisher, pg. 390.)

The first printing press west of the Mississippi, in what is now United States territory. was set up *about 1737* in the town of San Fernando de Taos, New Mexico, which is still many miles from any railway. (New Internat'l Enc. Vol. I, pg. 445.)

The press. which for three centuries had been prohibited. was now established in the country, and, *in 1808, the first book was printed in Brazil.* Nothing can mark more emphatically the deplorable state of darkness and ignorance in which this fine country had been kept by the government, than this simple fact. (A Pict. Hist. of Am. by Goodrich, pg. 166.)

Social questions have largely occupied the attention of Protestants. E. de Pressense, pastor, historian, senator, led the movement *for the purification of the press*, a movement which in 1902, took on new life under the energetic action of Pastor Wilfred Monod, of Rouen. (New. Internat'l Enc. Vol. X, pg. 300.)

HENRY VIII, ENGLAND'S LIBERATOR

Henry VIII wrote, in 1521, a book against Luther's work on the sacraments, "The Babylonian Captivity." It was a haughty and severe attack on the reformer for setting himself up against the authority of popes and doctors without number. It won for Henry, from Leo X, the title, of Defender of the Faith, a title which he retained by Henry after his breach with the Roman See, and which has been ever since worn by his successors. (Hist. of the Christ. Church, by Fisher, pg. 302.)

That the Defender of the Catholic Faith and the greatest enemy of Luther became a Protestant, speaks in benefit of Protestantism. He is the modern St. Paul.

Marriage Was Not a Sacrament

At a Roman council held by Pope Siricius in 386 an edict was

passed *forbidding priests and deacons to have conjugal intercourse with their wives,* and the pope took steps to have the decree enforced in Spain and in other parts of Christendom. (The Cath. En. III, 485.)

Holy Church accepts only him (to diaconate, the priesthood, or the espiscopate) *who if married gives up* his wife or has lost her by death, especially in those places where the ecclesiastical canons are strictly attended to. (The Cath. En. III, 484.)

A law of the Emperor Honorius, in 420, forbids that these wives (of the priests) should be left unprovided for, and it even lays stress upon the fact that by their upright behavior they had helped their husbands to earn that good repute which had made them worthy of ordination. However, this living together in the relation of brother and sister cannot have proved entirely satisfactory. (The Cath. En. III, 485.)

The Councils of Orleans in 538 and Tours in 567 prohibited even those already married from continuing to live with their wives. (The Cath. En. III, 485.)

The Council of Trullo, in 692, finally adopted a somewhat stricter view. Celibacy in a bishop became a matter of precept. If he were previously married, *he had at once to separate from his wife* upon his consecration. (The Cath. En. III, 484.)

He (Hildebrand) gave orders, in the name of Stephen the Tenth, for every married priest to be displaced and to be separated from his wife. (Eight. Christ. Cent. by White, pg. 255.)

"The Romish Christian Fathers seem to have thought dissolution of marriage was not lawful on account of the adultery of the husband; and that it was not absolutely unlawful, though not commendable, for a husband whose wife had committed adultery to remarry. *Charlemagne pronounced divorce to be criminal, but did not venture to make it penal; he practiced it himself.*" (New Plain Home Talk, by Dr. Foote, pg. 913.)

Henry II. In 1152 by a marriage with Eleanor of Acquitaine, *the divorced wife* of the French King Louis VII. (Enc. Brit. Vol. XIII, pg. 281.)

Ethelwolf was the counterpart of Louis, and carried the sceptre in too gentle a hand. He still further diminished his authority by yielding to the dissensions of his court. Like the Frankish ruler, also, he left portions of his territory to his four sons; of whom it will be sufficient for us to remember that the youngest was the great Alfred—the foremost name in all medieval history; and by an injudicious marriage with the daughter of Charles the Bald,

and his unjust divorce of the mother of all his sons, he offended the feelings of the nation, and raised the animosity of his children. Ethelbald, his son, completed the popular discontent by *marrying his father's widow*, the French princess, who had been the cause of so much disagreement; and while the people were thus alienated, and the guiding hand of a true ruler of men was withdrawn, the terrible invasion of Danes and Jutlanders went on. They sailed up the Thames and pillaged London. Winchester was given to the flames. The whole isle of Thanet was seized and permanently occupied. (Eight. Christ. Cent. by White, pg. 214.)

The Pope's Daughter Divorced

But in the course of the suit, another marriage was concluded which gave much scandal. Lucrezia's marriage with Sforza was declared null on the ground of the latter's impotence, and she was given as wife to Alfonso of Biseglia, an illegitimate son of Alfonso II. (Cath. Enc. Vol. I, pg. 291.)

Children Married

Richard was bent upon a French alliance, not a war, and in 1396 *married Isabella, the eight-year-old daughter* of King Charles VI of France. (The New In. En. VII, 92.)

I have already repeatedly called attention to the disparity existing between the demands of nature and the provisions made for them by society. (Plain Home Talk, by Dr. Foote, pg. 1035.)

Kings of Portugal and Spain, for instance, occasionally apply to the Pope for permission to marry nieces. The Pope grants the dispensation, and the marriage is celebrated with all the solemnities of religion. The blessing of Heaven is invoked on the union. The real power of his holiness, however, is put to the test. He is successful in delivering the king from the censures of the Church, and his offspring from the civil consequences of illegitimacy; but the Creator yields not one jot or title of His law. The union is altogether unfruitful, or *children miserably constituted in body and imbecile* in mind are produced; and this is the form in which the Divine displeasure is announced." In Turkey, it is said of a simpleton, "He is of the Emirs." The Emirs constitute the hereditary nobility, and are the descendants of Fatimah, the daughter of Mohammed. They have intermarried so long and extensively, that their imbecility has become a by-word, even among those who revere the memory of the prophet. (Plain Home Talk, by Dr. Foote, pg. 1117.)

"Among all the nations of antiquity, marriage was looked

upon as purely a civil contract, no priest or prophet having anything to do with its celebration." (New Plain Home Talk, by Dr. Foote, pg. 916.)

The real fact is, the young need a period of training in sexual as well as in table manners, and their parents are the proper ones to instruct them therein. (Plain Home Talk, by Dr. Foote, pg. 1185.)

Henry Married Through Papal Sin

Catherine of Aragon (1485-1536), queen of Henry VIII of England, daughter of Ferdinand and Isabella of Spain, was born on the 15th or 16th of December, 1485. She left Spain in 1501 to marry Arthur, Prince of Wales, eldest son of King Henry VII, and landed at Plymouth on the 2nd of October. The wedding took place on the 14th of November in London, and soon afterwards Catherine accompanied her youthful husband to Wales, where, in his sixteenth year, the prince died on the 2nd of April, 1502. (En. Br. V, 529.)

Then came negotiations for Catherine's marriage with Prince Henry (Henry VIII) and on the death of his queen Henry VII offered to *marry his late son's widow himself!* At length, in 1503, (on the 25th of June) the contract for the marriage with the Prince Henry was signed, but as Henry was not yet of age it could be set aside if any other alliance suited him better. It is well to mark how these royal marriages were merely a part of the foreign policy of princes, and that from the first there had been great lack of good faith as regards this marriage, on which so much of England's future history was to turn. (Prot. Rev. by F. Seebohm, pg. 54.)

We do not know its exact terms; but if it followed the drafts prepared in England for the purpose it pronounced that the Bull of dispensation granted by Julius for the marriage of Henry with his deceased brother's wife must be declared obreptitious and consequently void, if the commissioners found that the motives alleged by Julius were insufficient and contrary to the facts. For example, it had been pretended that the *dispensation was necessary to cement the friendship between England and Spain*, also that the young Henry himself desired the marriage, etc. (Cath. Enc. Vol. IV, pg. 26).

He owed his crown to the early death of his brother Arthur, whose widow, Catherine of Aragon, the daughter of Ferdinand, and consequently the aunt of Charles V, Henry was enabled to marry through a dispensation obtained by Henry VII from Pope Julius

II, *marriage with the wife of a deceased brother being forbidden by the laws of the Church. Henry was in his twelfth year when the marriage was concluded*, but it was not consummated until the death of his father. (Hist. of the Christ. Church, by Fisher, pg. 347.)

On 22 April, 1509, Henry VIII ascended the English throne, being then 18 years old; and on 3 June following he was wedded, *by dispensation of Pope Julius*, to the Spanish princess, Catherine, who had previously *gone through the form of marriage with his elder brother Arthur*. That prince had died in 1502, at the age of sixteen, five months after this marriage. (The Cath. En. V, 445.)

Between January, 1510, and November, 1518, Catherine gave birth of six children (including two princes), who were all still-born or died in infancy except Mary, born in 1516, and rumour did not fail to ascribe this series of disasters to the curse pronounced in Deuteronomy on incestuous unions. In 1526 the condition of Catherine's health made it highly improbable that she would have more children. No woman had ever reigned in England, alone and in her own right, and to avoid a fresh dispute concerning the succession, and the revival of the civil war, a male heir to the throne was a pressing necessity. (En. Brit. V, 529.)

Henry cohabited with her for sixteen years, and had issue three sons, *who died at their birth* or shortly afterwards, as well as one daughter, Mary, who survived. At the end of that time the king, *never a model of conjugal fidelity*, conceived a personal repulsion of his wife, *who was six years older than himself*, whose physical charms had faded, and *whose health was impaired:* he also began to entertain scruples as to his union with her. Whether, as *an old Catholic tradition avers, these scruples were suggested to him by Cardinal Wolsey*, or whether his personal repulsion prepared the way for them, or merely seconded them, is uncertain. . . We know that in 1522 Cardinal Wolsey repelled Lord Percy from a project of marriage with Anne Boleyn on the ground that "the King intended to prefer to another. . ." Henry's relations with her family had been scandalous. There is evidence, strong if not absolutely conclusive—it is summed up in the Introduction to Lewis' translation of Sander's work, "De Schismate Anglicano" (London, 1877)—that he had had an intrigue with his mother, whence the report, at one time widely credited, that *she was his own daughter*. It is certain that her sister Mary had been his mistress, and had been very poorly provided for by him when the liaison came to an end, a fact which doubtless put Anne upon her guard. (The Cath. En. V, 445.)

The Catholic Encyclopedia shows us that one of the best Cath-

olics in a time when he received the highest title, "The Defender of the Faith," lived the most immoral life.*

The act of marriage, which depended for its validity on the decision of the ecclesiastical courts, had, on account of the numerous dissolutions and dispensations granted, not then attained the security since assured to it by the secular law. For obtaining dissolutions of royal marriages the facilities were especially great. Pope Clement VII himself permitted such a dissolution in the case of Henry's own sister Margaret, in 1528, proposed later as a solution of the problem that Henry should be allowed two wives, and looked not unfavorably, with the same aim, on the project *for marrying the duke of Richmond to Mary, a brother to a sister.* In Henry's case also the irregularity of a union, which is still generally reprobated and forbidden in Christendom, and which it was very doubtful that the pope had the power to legalize, provided a moral justification for a dissolution which in other cases did not exist. *It was not, therefore, the immorality of the plea which obstructed the papal decree in Henry's favor,* but the unlucky imprisonment at this time of Clement VII at the hands of Charles V. Catherine's nephew, which obliged the pope, placed thus, "between the hammer and the anvil," to pursue a policy of delay and hesitation. Nor was the immorality of Henry's own character the primary cause of the project of divorce. Had this been so, a succession of mistresses would have served as well as a series of single wives. The real occasion was the king's desire for a male heir. (Enc. Brit. Vol. V, pg. 530.)

Henry professed, and perhaps with sincerity, that he had long been troubled with doubts of the validity of the marriage, as being contrary to the divine law, and therefore *not within the limit of the Pope's dispensing power.* The death of a number of his children leaving only a single daughter, Mary, had been interpreted by some

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**Even the saints had illicit children.*

Augustine was born at Tagaste, a village of Numidia, on November 13, 354. While still a youth he formed an illicit connection, and became the father of a child, whom he named Deodatus. (Hist. of the Christ. Church, by Fisher, pg. 126.)

Luther, an Augustinian monk, declared himself more indebted to Augustine than to any other writer. Calvin constantly quotes him, and eulogizes him as the best of the Fathers. His influence was powerfully felt in the Church of the West for upwards of a thousand years, and has continued until the present day. (Hist. of the Christ. Church, by Fisher, pg. 127.)

as a mark of the displeasure of God. At the same time the English people, in the fresh recollection of the long dynastic struggle, were anxious on account of the lack of a male heir to the throne. (Hist. of the Christ. Church, by Fisher, pg. 348.)

But the creation in 1525 of the king's illegitimate son Henry, as duke of Richmond—the title borne by his grandfather Henry VII—and the precedence granted to him over all the peers as well as the princess Mary, together with the special honor paid at this time by the king to his own half-sister Mary, were the first real indications of the king's thoughts. In 1526 and perhaps earlier, Wolsey had been making tentative inquiries at Rome on the subject. In May, 1527, a collusive and secret suit was begun before the cardinal, who, as legate, summoned the king to defend himself from the charge of cohabitation with his brother's wife; but these proceedings were dropped. On the 22nd of June *Henry informed Catherine that they had been living in mortal sin and must separate.* (Enc. Brit. Vol. V, pg. 530.)

The production of the Brief, now commonly admitted to be quite authentic, though the King's party declared it a forgery, arrested the proceedings of the commission for eight months, and in the end, under pressure from *Charles V, to whom his Aunt Catherine had vehemently appealed for support* as well as to the Pope, the cause was revoked to Rome. There can be no doubt that Clement showed much weakness in the concessions he had made to the English demands.* (Cath. Enc. Vol. IV, pg. 26-27.)

How far the Pope was influenced by Charles V (Spanish king) in his resistance, it is difficult to say; but it is clear that his own sense of justice disposed him entirely in favor of Queen Catherine. (Cath. Enc. Vol. IV, pg. 26.)

The same year (1530) *Henry obtained opinions favorable to the divorce* from the English. French and most of the Italian uni-

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*Charles VIII died in April, 1498, preceded to the tomb by his only son, and left the throne to his cousin, the Duke of Orleans, King Louis XII, who stood now in need of two papal favors. In his youth he had been coerced into marrying Jane of Valois, the saintly but deformed daughter of Louis XI. Moreover, in order to retain Brittany, it was essential that he should marry his deceased cousins's widow, Queen Anne. *No blame attaches to Alexander for issuing the desired decree annulling the King's marriage* or for granting him a dispensation from the impediment of affinity. The commission of investigation appointed by him established the two fundamental facts that the marriage with Jane was invalid, from lack of consent and that it never had been consummated. (Cath. Enc. Vol. I, pg. 292.)

versities, but unfavorable answers from Germany, while a large number of English peers and ecclesiastics, including Wolsey and Archbishop Warham, joined in a memorial to the Pope in support of Henry's cause. (Enc. Brit. Vol. V, pg. 530.)

The death of Archbishop Warham (22 August, 1532), allowed Henry to press for the institution of Cranmer as Archbishop of Canterbury, and through the intervention of the King of France this was conceded the pallium being granted to him by Clement. (Cath. Enc. Vol. IV, pg. 26.)

On the 14th of July (1531) Henry left his wife at Windsor, removing himself to Woodstock, and never saw her again. (Enc. Brit. Vol. V, pg. 530.)

The dissolution of the king's marriage thus dissolved the union of England with the papacy. Such a revolution could not have been effected had not Henry been backed by a strong national feeling. (Hist. of the Christ. Church, by Fisher, pg. 350.)

Henry VIII, tired of Queen Catherine, *by whom he had no heir to the throne*, but only one surviving daughter, Mary, and passionately enamoured of Anne Boleyn, had made known to Wolsey in May, 1527, that he wished to be divorced. He pretended that his conscience was uneasy at the marriage contracted under papal dispensation with his brother's widow. As his first act was to solicit from the Holy See, contingently upon the granting of the divorce, a dispensation from the impediment of affinity in the first degree (an impediment which stood between him and any legal marriage with Anne on account of his previous carnal intercourse with Anne's sister Mary), the scruple of conscience cannot have been very sincere. (Cath. Enc. Vol. IV, pg. 26.)

The marriage with Catherine was declared null and void by Cranmer, now Archbishop of Canterbury, and by act of parliament. Thus the breach with Rome was complete. *England had, in fact, revolted from the ecclesiastical empire, by the joint action of king and parliament, and with the assent, however reluctant, even of the clergy.* (Prot. Rev. by F. Seebohm, pg. 184-185.)

The object of all parties was now to persuade Catherine to enter a nunnery and thus relieve them of further embarrassment. While Henry's envoys were encouraged at Rome in believing that he might then make another marriage, Henry himself, gave Catherine assurance that no other union would be contemplated in her lifetime. (Enc. Brit. Vol. V. pg. 530.)

She passed her life now in religious devotions, taking strict precautions against the possibility of being poisoned. (Enc. Brit. Vol. V, pg. 530.)

In December, 1535, her (Catherine's) health gave way, her death taking place the 8th of January, 1536, not without suspicions of poison, which, however, may be dismissed. She was buried by the king's order in Peterborough cathedral. Before her death she dictated a last letter to Henry, according to Polydore Vergil, expressing her forgiveness, begging his good offices for Mary, and concluding with the astounding assurance—"I vow that mine eyes desire you above all things." The king himself affected no sorrow at her death, and thanked God there was now no fear of war. (Enc. Brit. Vol. V, pg. 531).

The King More Moral Than His Catholic Wife

Boleyn (or Bullen), Anne, (c. 1507-1536) queen of Henry VIII of England, daughter of Sir Thomas Boleyn. (Enc. Brit. Vol. IV, pg. 159.)

Unlike her sister Mary, who had fallen a victim to Henry's solicitations, Anne had no intention of being the king's mistress; she meant to be his queen, and her conduct seems to have been governed entirely by motives of ambition. The exact period of the beginning of Anne's relations with Henry is not known. They have been surmised as originating *as early as 1523.* (Enc. Brit. Vol. IV, pg. 160.)

After the king's final separation from his wife in July, 1531; Anne's position was still more marked, and in 1532, she accompanied Henry on the visit to Francis I, while Catherine was left at home, neglected and practically a prisoner. Soon after their return Anne was found to be pregnant, and in consequence Henry married her about the 25th of January, 1533 (the exact date is unknown), their union not being made public till the following Easter. Subsequently, on the 23rd of May, their marriage was declared valid and that with Catherine null, and in June Anne was crowned with great state in Westminister Abbey. Anne Boleyn had now reached the zenith of her hopes. A weak, giddy woman of no stability of character, her success turned her head and caused her to behave with insolence and impropriety, in strong contrast with Catherine's quiet dignity under her misfortunes.

She, and not the king, probably was the author of the petty persecutions inflicted upon Catherine and upon the princess Mary, and her jealousy of the latter showed itself in spiteful malice. Mary was to be forced into the position of a humble attendant upon Anne's infant, and her ears were to be boxed if she proved recalcitrant. She urged that both should be brought to trial under the new statute of succession passed in 1534, which declared her own children the lawful heirs to the throne. She was reported as

saying that when the king gave opportunity by leaving England, she would put Mary to death even if she were burnt or flayed alive for it. She incurred the remonstrances of the privy council and alienated her own friends and relations. Her uncle, the duke of Norfolk, whom she was reported to have treated "worse than a dog," reviled her, calling her a "grande putaine." But her day of triumph was destined to be even shorter than that of her predecessor. (Enc. Brit. Vol. IV, pg. 160).

On the 1st of May following the king suddenly broke up a tournament at Greenwich, leaving the company in bewilderment and consternation. The cause was soon known. Inquiries had been made on reports of the queen's ill conduct, and several of her reputed lovers had been arrested. On the 2nd Anne herself was committed to the Tower *on a charge of adultery with various persons, including her own brother*, Lord Rochford. On the 12th Sir Francis Weston, Henry Norris, William Brerton and Mark Smeaton were declared guilty of high treason, while Anne herself and Lord Rochford were *condemned unanimously by an assembly of twenty-six peers* on the 15th. Her uncle, the Duke of Norfolk, presided as lord steward, and gave sentence, weeping that his niece was to be burned or beheaded as pleased the king. Her former lover. the Earl of Northumberland, left the court, seized with sudden illness. Her father, who was excused attendance, had, however, been present at the trial of the other offenders, and had there *declared his conviction of his daughter's guilt.* On the 16th, hoping probably to save herself by these means, she informed Cranmer of a certain supposed impediment to her marriage with the king—according to some accounts a previous marriage with Northumberland though the latter solemnly and positively denied it—which was never disclosed, but which, having been considered by the archbishop and a committee of ecclesiastical lawyers, as pronounced, on the 17th, sufficient to invalidate her marriage. The same day all her reputed lovers were executed; and on the 19th she herself suffered death on Tower Green, her head being struck off with a sword by the executioner of Calais brought to England for the purpose. (Enc. Brit. Vol. IV, pg. 160).

An example of the morals that were in Catholic England at that time is that his wife was condemned to death in the year 1536, for adultery, by the court, where her uncle was supreme judge of it.*

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*If the Roman Catholic priests were prosecuted for adultery, then there would be a very small number who would not be condemned. On one occasion in a most sacred place in Slovakia (Shashtin) when a woman confessed that she had a child by a priest, the confessor told her the act was not a sin but it was a sin for her to confess it.

To adjust the differences, a conference was held at Whitby in 664, in the presence of King Oswin, between Colman and his Scottish friends on the one side, and the Saxons, led by the presbyter Wilfred, afterwards Archbishop of York, on the other. The king decided for Rome, influenced probably by a reverence for the divine authority claimed for it, although he expressed his feeling as a fear that St. Peter, who had the keys, would otherwise exclude him from heaven. Colman and his followers forwith left the See of St. Aidan and went back to Iona. The decision had an important effect on the subsequent history of the English Church. *The more free spirit of the British, which would have proved powerful in resisting the encroachments of Rome, was driven out.* (Hist. of the Christ. Church, by Fisher, pg. 149).

Even the Norman descent on England was considered by the more devout of the Papist followers in the light of a crusade against the enemies of the Cross, as the Anglo-Saxons were not sufficiently submissive to the commands of Rome. (Eight. Christ. Cent. by White, pg. 251).

Exemption from accountableness in the secular courts in both civil and criminal cases was claimed in 1096 by Urban II. But rulers were not ready to allow a vast body of men, some of the members of which were often accused of the worst crimes, to pass completely under an independent jurisdiction, and to become answerable only to those who might naturally be induced by sympathy and interest to favor their own order. It was this conviction that urged Henry II in 1164, to those reforms which brought him into conflict with his archbishop, Thomas à Becket. (Hist. of the Christ. Church, by Fisher, pg. 201-202).

In 1163 Henry II returned to England, and almost immediately embarked on that quarrel with the Church which is the keynote to the middle period of the reign.

Henry had good cause to complain of the ecclesiastical courts, and had only awaited a convenient season to correct abuses which were admitted by all reasonable men. (Enc. Brit. Vol. XIII, pg. 281).

The pope's cause was strengthened by this rebellion of the cities. (In Lombardy against Barbarossa). Now he did not so much need the help of England, and he began boldly to support Becket. The king and his prelate were apparently reconciled. But the restored archbishop did not forsake his former violent courses.

The king, in a fit of anger, cried out: *"Have I no one who will relieve me from the insults of this turbulent priest?"* Before he could recall these fatal words four knights hastened to Canterbury, broke into the cathedral, and murdered Becket as he stood near the steps leading to the high altar. (Hist. of the Christ. Church, by Fisher, pg. 191).

The murder of Becket compelled Henry to abandon for a time a part of his claims *to control the Church;* but on the whole he was able to assert his authority effectively later in his reign. *He also became overloard of Scotland and Wales,* whose rulers submitted to him. In 1171 *he invaded Ireland,* and was recognized as ruler by most of the Irish kings. The real conquest of Ireland, however, did not take place for some centuries. (The New In. En. VII, 90).

A dispute about the election of an archbishop of Canterbury caused a quarrel between Pope Innocent III and John, who refused to receive Stephen Langton, the nominee of the Pope. *In 1208 Innocent placed England under an interdict, and the following year excommunicated John.* The latter attempted resistance, but when he was deposed by the pope in 1213, and realized that he could expect no aid from his disaffected subjects, he submitted and became the vassal of the pope, *accepting England as a Papal fief* and agreeing to pay 1,000 marks each year in recognition of his vassalage. He had felt obliged to surrender to the pope because he was threatened with a revolt of his own subjects, and hoped to break their resistance by the pope's aid. (The New In. En. VII. 90).

Before leaving the reigns of Edward III and Richard II, it is necessary to notice the pretensions of the Papal curia. By the 'Statutes of Provisors' (1351 and 1390), the pope was prevented from disposing of English livings. By the 'Statutes of Praemunire' (1353, 1365, and 1393), the powers of the curia were greatly restricted, and Englishmen were subjected to severe penalties if they appealed to the curia or obtained bulls from Rome. The 'Statute of Mortmain' was also reenacted in 1391. (The New In. En. VII, 92).

In the year in which several persons were burnt in Smithfield, as supporters of Wickliff and the Bible, the Parliament sent up addresses to the Crown, *advising the king to seize the temporalities of the Church,* and to apply the riches wasted on luxurious monks and nuns to the payment of his soldiers. Henry the Fifth adroitly availed himself of the double direction in which the popular feeling ran. He gained over the priesthood by exterminating the opponents of their ceremonies and faith, and rewarded himself by

occasionally confiscating the revenues of a dozen or two of the more notorious monasteries. (Eight. Christ. Cent. by White, pg. 367).

The origin of the Reformation in England was the divorce which Henry VIII (1509-47) desired to have from his wife, Catharine of Aragon. Failing to secure this from Pope Clement VII, *who was under Spanish influence*, he had the English clergy and some of the European universities declare the marriage void, and married Anne Boleyn. (The New In. En. VII, 92).

The clergy, by their ecclesiastical courts, harassed and taxed the people beyond endurance. The character of the clergy and monks was also grievously complained of. Wolsey had sought, as Cardinal Morton had done before him, to reform these abuses. Himself a cardinal and legate, he had sought powers from the pope to repress the evils; to visit and even suppress some of the worst of the monasteries and correct the clergy; and his scheme, partly carried out, was to found colleges at the universities out of the proceeds. This was all very well as far as it went, but it never went far enough to be of much use, and now the time of reformation under papal authority was passed. *Both king and parliament were in a mind to undertake themselves the needed ecclesiastical reforms.* (Prot. Rev. by F. Seebohm, pg. 183).

Wolsey was dismissed in 1529. Hitherto the chief ministers and lord chancellors of Kings of England had been ecclesiastics. This rule was now broken through. (Prot. Rev. by F. Seebohm, pg. 182).

In the parliament of 1529-36 the king and House of Commons acted together, and made the necessary reforms; the clergy submitted to them when they saw they must, the dissolution of the monasteries removed the abbots from the House of Lords and placed the lay lords in a majority, and so in the end *England was forced from the yoke of the ecclesiastical empire of Rome by constitutional means, without the revolutions and civil wars which followed in Germany.* (Prot. Rev. by F. Seebohm, pg. 197).

A great crisis was passed through without civil war, which left England freed from the ecclesiastical empire of Rome, and under a constitutional monarchy, while France and Spain were left to struggle for centuries more under the double tyranny of the ecclesiastical empire and their own absolute kings. (Prot. Rev. by F. Seebohm, pg. 198).

In fact the struggle between the monarch and the pope was the last phase of a contest between the papal and the regal power which had been waged, with longer or briefer truces, *from the days of the Norman Conquest.* The Second Henry was no less desirous

than the Eighth to emancipate himself from the jurisdiction of the supreme pontiff, and the destruction and pillage of the shrine of St. Thomas à Becket was not merely a manifestation of uncontrollable fury and unscrupulous greed; *it was also Henry VIII's way of redressing a quarrel of nearly four hundred years standing.* The reason why Henry VIII succeeded where Henry II, a greater man, had failed must be sought in the political and religious conditions of the times. Von Ranke has pointed out that the state of the world in the sixteenth century was "directly hostile to the Papal domination. The civil power would no longer acknowledge any higher authority." (Cath. En. V, 446).

The lax lives led by too many of the clergy, the abuses of pluralities, the scandals of the Consistorial Courts, had tended to weaken the influence of the priesthood; "The papal authority," to quote again Brewer, "had ceased to be more than a mere form, a decorum to be observed." The influence of the ecclesiastical order as a check upon arbitrary power was extinct at the death of Wolsey. "Thus it was that the royal supremacy was not to triumph after years of effort, apparently fruitless and often purposeless. That which had been present to the English mind was now to come forth in a distinct consciousness, armed with the power that nothing could resist. Yet that it should come forth in such a form is marvellous. All events had prepared the way for the King's temporal supremacy; opposition to Papal authority was familiar to men; but a spiritual supremacy, an ecclesiastical headship as it separated Henry VIII from all his predecessors by an immeasurable interval, so was it without precedent and at variance with all tradition." (Brewer, Letters and State Paters, I. cvii, Introd). (Cath. Enc. Vol. V, pg. 446).

Meantime, he took measures to cripple the authority of the pope and of the clergy in England. In these proceedings he was sustained by a popular feeling, the growth of centuries, against foreign ecclesiastical interference and clerical control in civil affairs. (Hist. of the Christ. Church, by Fisher, pg. 349).

The Fourth Wife a Protestant Who Did Not Protest

Anne of Cleves (1515-1557), fourth wife of Henry VIII, king of England, daughter of John, duke of Cleves, and Mary, only daughter of William, Duke of Juliers, was born on the 22nd of September, 1515. Her father was the leader of the German Protestants, and the princess, after the death of Jane Seymour, was regarded by Cromwell as a suitable wife for Henry VIII. *She had been brought up in a narrow retirement, could speak no language but her own, had no looks, no accomplishments and no dowry, her only recommendations being her proficiency in needlework, and*

her meek and gentle temper. Nevertheless her picture, painted by Holbein by the king's command (now in the Louvre, a modern copy at Windsor), pleased Henry and the marriage was arranged, the treaty being signed on the 24th of September, 1539. The princess landed at Deal on the 27th of December; Henry met her at Rochester on the 1st of January, 1540, and was so much abashed at her appearance as to forget to present the gift he had brought for her, but nevertheless controlled himself sufficiently to treat her with courtesy. The next day he expressed openly his dissatisfaction at her looks; "she was no better than a Flanders mare."

The attempt to prove a pre-contract with the son of the duke of Lorraine broke down and Henry was forced to resign himself to the sacrifice. On the wedding morning, however, the 6th of January, 1540, he declared that no earthly thing would have induced him to marry her but the fear of driving the Duke of Cleves into the arms of the emperor. Shortly afterwards Henry had reason to regret the policy which had identified him so closely with the German Protestantism, and denied reconciliation with the emperor. Cromwell's fall was the result, and the chief obstacle to the repudiation of his wife being thus removed, *Henry declared the marriage had not been and could not be consummated;* and did not scruple to cast doubts on his wife's honor. On the 9th of July the marriage was declared null and void by convocation, and an act of parliament to the same effect was passed immediately. Henry soon afterwards married Catherine Howard. On first hearing of the king's intentions, Anne swooned away, but on recovering, while declaring her case a very hard and sorrowful one from the great love which she bore to the king, acquiesced quietly in the arrangements made for her by Henry, by which she received lands to the value of £4000 a year, renounced the title of queen for that of the king's sister, and undertook not to leave the kingdom. In a letter to her brother, drawn up by Gardiner by the king's direction, she acknowledged the unreality of the marriage and the king's kindness and generosity. *Anne spent the rest of her life happily in England at Richmond or Bletchingley, occasionally visiting the Court, and being described as joyous as ever. and wearing new dresses every day!* An attempt to procure her reinstalment on the disgrace of Catherine Howard failed, and there was no foundation for the report that she had given birth to a child of which Henry was the reputed father. *She was present at the marriage of Henry* with Catherine Parr and at the coronation of Mary. (Enc. Brit. Vol. II, pg. 69).

The Fifth, Unchaste

Howard, Catherine (d. 1542), the fifth queen of Henry VIII,

was a daughter of Lord Edmund Howard and a grand-daughter of Thomas Howard, 2nd Duke of Norfolk (d. 1524). Her father was very poor, and Catherine lived mainly with Agnes, widow of the 2nd Duke of Norfolk, meeting the king at the house of Stephen Gardiner, bishop of Winchester. Henry was evidently charmed by her; *the Roman Catholic party*, who disliked the marriage with Anne of Cleves, *encouraged his attentions;* and after Anne's divorce he was privately married to Catherine at Oatlands in July 1540. Soon afterwards she was publicly acknowledged as queen. Before her marriage Catherine had had several lovers, among them being a musician, Henry Mannock, or Manox; her cousin, Thomas Culpepper; and Francis Dereham, *to whom she had certainly been betrothed.* After becoming queen she occasionally met Dereham and Culpepper, and in November, 1541, Archbishop Cranmer informed Henry that *his queen's past life had not been stainless.* Cranmer had obtained his knowledge indirectly from an old servant of the duchess of Norfolk. Dereham confessed to his relations with Catherine, and after some denials *the queen herself admitted that this was true;* but denied that she had ever been betrothed to Dereham, or that she had misconducted herself since her marriage. Dereham and Culpepper were executed in December, 1541, and their accomplices were punished, but Catherine was released from prison. Some fresh information, however, very soon came to light showing that *she had been unchaste since her marriage;* a bill of attainder was passed through parliament, and on the 13th of February, 1542, the queen was beheaded. (Enc. Brit. Vol. XIII, pg. 832).

The Sixth, for the Third Time a Widow, Married a Former Lover

Parr, Catherine (1512-1548), the sixth queen of Henry VIII, was a daughter of Sir Thomas Parr (d. 1517), of Dendal, an official of the royal household. When only a girl she was married to Edward Borough, and after his death in or before 1529 to John Neville, Lord Latimer, who died in 1542 or 1543. Latimer had only been dead a few months when, on the 12th of July, 1543, Catherine was married to Henry VIII, at Hampton Court. The new queen, who was regent of England during the king's absence in 1544, acted in a very kindly fashion towards her stepchildren; but her patience with the king did not prevent a charge of heresy from being brought against her. Henry, however, would not permit her arrest, and *she became a widow for the third time on his death in January, 1547.* In the same year she married a former lover, Sir Thomas Seymour, now Lord Seymour of Sudeley. Soon after this event on the 7th of September, 1548, she died at Sudeley Castle. (Enc. Brit. Vol. XX, pg. 861-2).

Prostitution Licensed by Bishops Abolished by Henry

Prostitution flourished everywhere throughout the middle ages. It was not merely tolerated, but licensed and regulated by law. In London there was a row of "bordells" (brothels) or "stews" in the Borough near London Bridge. *They were originally licensed by the bishops of Winchester.* They were closed in 1506, but reopened until 1546, *when they were abolished by Henry VIII.* (The En. Brit. Vol. VI, pg. 460).

Stigmata are Fraud and Lie.

There are fewer cases of stigmatization recorded amongst men than amongst women. Investigation has proved that *some instances were fraudulent, others the result of self-mutilation and some owing to a kind of hysteria.*

It has been maintained that transudation of blood through an unbroken skin is an unknown and impossible phenomenon. (Dictionary of the Apostolic Church, II, 11).

Barton, Elizabeth, b. probably in 1506; executed at Tyburn, 20 April, 1534; called the "Nun of Kent." The career of this visionary whose prophecies led to her execution under Henry VIII, has been the source of a historical controversy which resolves itself into the question: Was she gifted with supernatural knowledge or was she an impostor? In 1525, when nineteen years of age, being then employed as a domestic servant at Aldington, Kent, she had an illness, during which she fell into frequent trances and told "wondrously things done in other places whilst she was neither herself present nor yet heard no report thereof." From the first her utterances assumed a religious character and were "of marvellous holiness in rebuke of sin and vice." Her parish priest, Richard Masters, convinced of her sincerity, reported the matter to the Archbishop of Canterbury, who sent a commission of three Canterbury Benedictines, Bocking, Hadleigh, and Barnes, two Franciscans, Hugh Rich, and Richard Risby, to a diocesan official, and the parish priest to examine her again. Shortly after this commission pronounced in her favor, her prediction that the Blessed Virgin would cure her at a certain chapel was fulfilled, when in presence of a large crowd she was restored to health. She then became a Benedictine nun, living near Canterbury, with a great reputation for holiness. Her fame gradually spread until she came into wide public notice. *She protested "in the name and by the authority of God" against the king's projected divorce.* To further her opposition besides writing to the pope *she had interviews with Fisher,* Wolsey and the king himself. Owing to her reputation for sanctity she proved one of the most formidable opponents of the

royal divorce, so that in 1533 Cromwell took steps against her, and after examination by Cranmer she was in November, with *Dr. Bocking, her confessor,* and others, commited to the Tower. Subsequently all the prisoners were made to do public penance at St. Paul's and at Canterbury and to publish confessions of deception and fraud. (Cath. Enc. Vol. II, pg. 319).

Anti-Catholics Are More Human

The times were barbarous. Torture was used in the examination of criminals and of heretics also, and, it can hardly be doubted, *even in the presence of Sir Thomas More.* (Prot. Rev. by F. Seebohm, pg. 186).

He agreed with the principle of the anti-heresy laws and had no hesitation in enforcing them. As he himself wrote in his "Apologia" (cap. 49) it was the vices of heretics that he hated, not their persons; and he never proceeded to extremities until he had made every effort to get those brought before him to recant. How successful he was in this is clear from the fact that only four persons suffered the supreme penalty for heresy during his whole term of office. (Cath. Enc. Vol. XIV, pg. 691).

On the other hand, he can at the most be doubtfully exculpated from the charge of having *tortured men and children for heresy.* It is admitted by himself that he inflicted punishment for religious opinion. (Enc. Brit. Vol. XVIII, pg. 825).

Sir William Blackstone, refer to the favorable results which followed the abolition of capital punishment in Russia by the Empress Elizabeth and the continuance of the same policy by her successor, Catherine III. (The Cath. En. XII, 569).

The capital punishment has been abolished in Italy, Holland, most of the cantons of Switzerland, Belgium, Portugal, and Rumania, and in the states of Michigan, Rhode Island, Wisconsin, Iowa, and Maine. It has fallen into practical disuse in Finland and Prussia. It is retained in Russia only for treason and military insubordination.*

In Spain they are executed by means of an instrument called the garrotte, and such executions are public. (The Cath. En. XII, 569).

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*All these are either Protestant, Greek-Orthodox or countries where the Church is separated from the state.

Roman Saint Against Rome.

Though he abandoned his idea of taking orders about 1503, he remained a fine specimen of the devout layman all his life. Though a sharp critic of any shortcomings in the clergy. (Int. Enc. Vol. XIII, pg. 792).

The preposterous charge was urged that it was by his advice that the king had committed himself in his book against Luther to an assertion of the pope's authority, whereby the title of "Defender of the Faith" had been gained, but in reality a sword put into the pope's hand to fight against him. *More was able to reply that he had warned the king that this very thing might happen, that upon some breach of amity between the crown of England and the pope Henry's too pronounced assertion of the papal authority might be turned against himself,* "therefore it were best that place be amended, and his authority more slenderly touched." "Nay," replied the king, "that it shall not; we are so much bound to the See of Rome that we cannot do too much honor unto it." (Enc. Brit. Vol. XVIII, pg. 824).

The Act of Supremacy was the outcome of a struggle between Henry VIII and the pope, extending over six years. Assuredly no such measure was originally contemplated by the king, who, in the early part of his reign, manifested *a devotion to the Holy See which Sir Thomas More thought excessive.* (Cath. Enc. Vol. V, pg. 445).

On Wolsey's fall in 1529, More was appointed to succeed him as Chancellor, the holding of the offiice by any but a great ecclesiastic being an unheard-of innovation. (Int. Enc. Vol. XIII, pg. 792).

He was the best Chancellor.

In the spread of classical learning William Caxton (1421-91), the first English printer, played an important part. The learned, refined, charitable, and courageous chancellor Thomas More (1478-1535) was in a way an intellectual counterpart of Erasmus, with whom he was on the terms of closest intimacy. (The Cath. En. VII, 542).

The Wise Man Duped by a Nun.

When the oath acknowledging Anne Boleyn as the lawful wife of Henry VIII was administered to him, he (More) refused to take it. Bishop Fisher alone among the whole bench of bishops did the same. More and Fisher were therefore sent to the Tower. (Prot. Rev. by F. Seebohm, pg. 187).

But the very futility of the accusations must have betrayed to More the bitter determination of his enemies to compass his destruction. Foiled in their first ill-directed attempt, they were compelled to have recourse to that tremendous engine of regal tyranny, the law of treason. A bill was brought into parliament to attaint Elizabeth Barton, a nun, who was said to have held treasonable language. *Barton turned out afterwards to have been an imposter, but she had duped More, who now lived in a superstitious atmosphere of convents and churches, and he had given his countenance to her supernatural pretensions.* His name, with that of Fisher, was accordingly included in the bill as an accomplice. (Enc. Brit. Vol. XVIII, pg. 824).

Her utterances were cunningly directed towards political matters, and a profound and widespread sensation was caused by her declaration that should Henry persist in his intention of divorcing Catherine he "should no longer be king of this realm . . . and should die a villian's death." Even such men as Fisher, bishop of Rochester, and Sir Thomas *More, corresponded with Barton.* (Enc. Brit. Vol. III, pg. 452).

Sir Thomas More himself, who, though he had advocated toleration in his 'Utopia,' yet afterwards, seeing the anarchy Protestantism had led to on the Continent and fearing its spreading to England, *became himself a persecutor.* (Prot. Rev. by F. Seebohm. pg. 226).

In spite of that "More was beatified by Leo XIII in 1886." (Int. Enc. Vol. XIII, pg. 793).

Martyr Who Has Martyred.

John Fisher, blessed, cardinal, Bishop of Rochester, and martyr; born at Beverley, Yorkshire, England. 1459 (? 1469): d. 22 June, 1535. (The Cath. En. VIII, 462).

Fisher, John (c. 1469-1535). (The En. Britanica X, 427).

According to the En. Br. he was only 66 years old. According to the Catholic En., however, he was 66 or 76. But according to Dr. Roucek he was 80 years old, in order to make his personality more sympathetic to us.

Comparing what is written in the Catholic En. that under More's chancellorship, the least number of people were burned when we consider that More was the first layman chancellor in England, it is a fact that England had the most human government at that time. When we consider that under Fisher's chancellorship many people were burned, there was no reason to feel sorry for

him when he was executed, because Henry VIII did not invent the system of execution, but inherited it from the Roman Church.

When the question of Henry's divorce from Queen Catherine arose, Fisher became the queen's chief supporter and most trusted counsellor. (The Cath. En. VIII, 462).

He refused to declare the marriage between Henry VIII, and Catherine of Aragon — whose confessor he was — illegal. (The New In. En. VII, 671).

The infliction of capital punishment is not contrary to the teaching of the Catholic Church, and the power of the state to visit upon culprits *the penalty of death derives much authority from revelation and from the writings of theologians.* (The Cath. En. XII, 568).

IRELAND.

The Island of Saints, Always in Trouble

The kings of the five petty kingdoms (In Ireland) were continually plotting, combining and making war one against another. A state of general insecurity and lawlessness was the natural result; and though the faith of the people remained intact, moral disorder in every form was rampant, and the discipline of the Church was often set at naught.

The native Irish, or that section which bordered on the settlements and suffered great oppression, offered 8,000 marks to Edward I for the privilege of living under English law. The justiciary supported their petition, but the *prelates and nobles refused to consent.* (En. Br. 13-14, 772).

The Pope Sold Ireland

In 1155 Henry II asked and *obtained from Adrian IV, a license to invade Ireland,* which the king contemplated bestowing upon his brother, William of Anjou. This plan was dropped. (Enc. Brit. Vol. XIII, pg. 281).

Adrian made Henry a conciliatory proposal, namely, that the king should become hereditary feudal possessor of Ireland while recognizing the pope as overlord. This compromise did not satisfy Henry, so the matter dropped; Henry's subsequent title to Ireland rested on conquest, not on papal concession, and was therefore absolute. (Enc. Brit. Vol. I, pg. 215-216).

The Irish Bishops Apostate

The Earl of Desmond and the other Anglo-Irish nobles were

pardoned of all their offenses, and at a Parliament in Dublin (1541) Anglo-Irish and Irish attended. And Henry, who like his predecessors, had been hitherto but Lord of Ireland (Dominus Hiberniae), was now unanimously given the higher title of king. This Parliament also passed the Act of Supremacy by which Henry was invested with spiritual jurisdiction, and, in substitution for the pope, proclaimed head of the Church. As the proctors of the clergy refused to agree to this measure, the irate monarch deprived them of the right of voting, and in revenge confiscated church lands and supressed monasteries, *in some cases shed the blood of their inmates,* in the remaining cases sent them forth homeless and poor. These severities, however, did not win the people from their faith. The apostate friar Browne, whom Henry made Archbishop of Dublin, the apostate Staples, Bishop of Meath, and Henry himself, stained with so many *adulteries and murders*, had but poor credentials as preachers of reform; whatever time-serving chiefs might do, the clergy and people were unwilling to make Henry pope, or to subscribe to the varying tenets of his creed. His successor, an ardent Protestant, tried hard to make Ireland Protestant. but the sickly plant which he sowed was uprooted by the Catholic Mary, and at Elizabeth's accession all Ireland was Catholic. (Cath. Enc. Vol. VIII, pg. 102).

The Pope's Soldiers Ruined the Country

If instead of having ten thousand monks (pope's soldiers) Ireland had had 10,000 national soldiers, the English could never have overrun Ireland. The monks preserved Ireland for the pope, but lost it for the people.

The Catholic Encyclopedia does not mention anything about the ten thousand monks who were killed in Ireland, but it speaks on the fact that many Irish helped Henry VIII to make Ireland Protestant. However, this land did not become Protestant. and that was her own misfortune.

"Adulter and Murder" Persecutes the Protestants

While severing himself (Henry VIII) from Catholic unity, and pillaging the possessions of the Church, he was as far as possible from sympathizing with the doctrinal innovations of Protestantism and *savagely repressed them.* (Cath. En. V. 418).

Henry VIII did not become Protestant, but he became only the head of religion in his own country. When the pope can be king in his own state, why can't Henry be pope in his own country. In that time also Mohammedan caliphs and later Russian czars had both dignities.

By a hocus-pocus you can make a Catholic, but not even by an act of Parliament a Protestant.

Dr. Roucek and the Catholic Encyclopedia have described him horribly, but they forgot that he was a Catholic and not a Protestant and even the most prominent Catholic, because the pope gave him the title "Defender of the Faith." This papal defender had persecuted the Protestants and at last he rejected papism, when he wanted to be divorced. Such was his true and strong Catholic faith. According to Dr. Roucek, he killed ten thousand monks in Ireland, and after all this he remained Catholic. Of that we have proof in Encyclopedia Britanica, Vol. 13-14, pg. 288, which is written as follows: "By the statute of Six Articles (1539) he took his stand on Catholic doctrine; and when the Lutherans had rejected his alliance."

RULE BRITANIA!

With All His Faults the Best of His Age

The dissolution of the monasteries and permission of the marriage of the parochial clergy were in themselves steps gained in civilization of great importance in a moral and political, as well as in a religious point of view. (Prot. Rev. by F. Seebohm, pg. 223).

He (Henry VIII) cast off the Pope that he might be freed from a disagreeable wife; but as the Pope whom he rejected was the servant of Charles, (the nephew of the repudiated queen), he found that he had freed his kingdom at the same time from its degrading vassalage to the puppet of a rival monarch. He dissolved the monasteries in England for the purpose of grasping their wealth; but the country found he had at the same time delivered it from a swarm of idle and mischievous corporations, which in no long time would have swallowed up the land. Their revenues were immense, and the extent of their domains almost incredible. Before people had recovered from their disgust at the hateful motives of their tyrant's behavior, the results of it became apparent in the elevation of the finest class of the English population; for the "bold peasantry, their country's pride," began to establish their independent holdings on the parcelled-out territories of the monks and nuns. Vast tracts of ground were thrown open to the competition of lay proprietors. Even the poorest was not without hope of becoming an owner of the soil; nay, the released estates were so plentiful that in Elizabeth's reign an act was passed making it illegal for a man to build a cottage unless he laid four acres of land thereto." The cottager, therefore, became a small farmer; and small farmers were the defense of England;

and the defense of England was the safety of freedom and religion throughout the world. There were some hundred thousands of those landed cottagers and smaller gentry and great proprietors established by the most respectable sacrilege of Henry the Eighth, and for the sake of these excellent consequences we forgive him his pride and cruelty and all his faults. (Eight. Christ. Cent. by White, pg. 431).

The First Protestants Introduced Schools

Edward VI was less than ten years old at his accession in 1547, but as an example of mental precocity he has seldom, if ever, been surpassed. He was piously attached to the Protestant faith. The force of Henry's character, his favorable situation in relation to foreign powers, the enormous wealth gained by the suppression of the religious houses, and the support of the numerous class who were zealous for neither of the clashing creeds, enabled him to maintain a Church which was neither Catholic nor Protestant. (Hist. of the Christ. Church, by Fisher, pg. 357).

Edward VI is only mentioned by Dr. Roucek, but not what he did, as a Protestant. Mary, the Catholic queen, is not even mentioned, because there is nothing good to say about her, and the way in which she got the title *The Bloody Queen.** During her reign England lost also Calais, which was as great loss, as if today it would be to lose Gibraltar.

Savonarola founded schools in Florence. Colet set a noble example in England, and the next generation followed it by *establishing the grammer-schools which so often bear the name of King Edward VI.* (Prot. Rev. by F. Seebohm, pg. 222.)

Catholic England Like Mexico

Dr. Roucek speaks about "several Catholic uprisings." That is nothing, because in the countries which are wholly Catholic, there are continuous revolutions.

Scrop and Yorkshire are not even mentioned in the Catholic Encyclopedia. If that were true, what Dr. Roucek says, certainly it would not be omitted from the Catholic Encyclopedia.

The Catholic Sister the Bad Ruler

Mary's fiery zeal for the Catholic Faith failed to undo the work of her two predecessors, and unquestionably did ill service

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*Kleiner Brokhaus, pg. 443.

to the Catholic cause. *It would be foolish to blame her for not practicing a toleration utterly alien from the temper of the times.* But there can be no question that the Queen is well warranted in writing that to her is due "the bitter remembrance of the blood shed in the cause of Rome which, however partial and unjust it must seem to an historic observer, still lies graven deep in the temper of the English people." (Cath. Enc. Vol. V, pg. 448).

The Parliament of 1553 restored Catholic worship, but was unwilling to return confiscated Church property, to tolerate the *subordination of England to Spain by Mary's proposed marriage to Philip.* An attempted rebellion under Sir Thomas Wyatt and the Duke of Suffolk was suppressed, and the Queen married Philip of Spain. In 1555 Parliament repealed the laws of Henry VIII, reuniting the Church of England with Rome. *In the persecution of the Protestants that followed, nearly 300 victims are said to have been burned, Bishops Ridley and Latimer and Archbishop Granmer* among them.* The political character of the religious strife of the times did much to enhance its bitterness. (The New In. En. VII, 93).

Elizabeth, at her sister's command, conformed to the Roman Catholic faith, but the insincerity of the conversion imposed upon no one. On the pretext of having been concerned in Wyatt's rebellion, she was sent in 1554 to the Tower. The warrant for her execution was at one time prepared, but her popularity saved her, as her sister's advisers feared an uprising if Elizabeth was put to death. Nevertheless for some time longer she was kept a prisoner at Woodstock. (New Int. Enc. Vol. VI, pg. 804).

The Protestant Sister the Able Ruler

When Mary died, November 17, 1558, Elizabeth was twenty-five years of age. Her accession was welcomed alike by Catholics and Protestants. She then began, amid dangers and difficulties, a reign which, contrary to the expectation of all, was of unexampled length and prosperity. (New. Int. Enc. Vol. VI, pg. 804).

Elizabeth by the very necessity of her position, was driven—we speak *ex humano die,* to espouse the Protestant cause. No doubt, as Lingard writes, "It is pretty evident that she had no settled notions of religion," and she freely exhibited her contempt for her clergy on many occasions—notably on her death-bed, when she drove away from her presence the Archbishop of Canterbury and

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*In 1556, under Mary, he met his death at the stake. (Cath. En. V, 448).

certain other Protestant prelates of her own making, telling them "she knew full well that they were hedge priests, and took it for an indignity that they should speak to her." (Dodd, "Church History," III, 70). But like Cranmer, if she had no religious convictions, she had the convictions of her interests. Her lot was plainly cast in with the Protestant party. Rome had declared her mother's marriage null, and her own birth illegitimate. (Cath. Enc. Vol. V, pg. 448).

She was neither a sincere Protestant *nor a willing persecutor of the Catholics;* and though she re-enacted the Act of Supremacy and passed the Act of Uniformity, making Protestantism the state creed, *she refused to have these acts rigorously enforced.* (Cath. Enc. Vol. VIII, pg. 102).

The essentially Protestant character of her policy was shown at the very beginning of her reign, and in consequence of this a Protestant majority was returned to her first Parliament. (New Int. Enc. Vol. VI, pg. 804).

Religion was with her, as with a great proportion of the nation at that time, a matter more of policy and convenience than of feeling and principle. She preferred Protestantism because of early associations, and because it gave her the headship of the Church, freed her from foreign interference, and was more acceptable to her ministers and to the nation.

In the long reign of Elizabeth the true greatness of England began. Freed from the possession of those French provinces which rather harassed than enriched, with little domestic commotion, with no foreign wars, with an almost complete immunity from religious persecution, the nation turned to the arts of peace. An unequaled literature arose. The age that produced Spencer, Shakespeare, and Bacon could not be other than famous. Under Frobisher and Drake maritime adventure began, and the foundations of the British navy were laid. Commerce, from being a small matter in the hands of a few foreign merchants, assumed great proportions. The Exchange of London was opened in Elizabeth's time, and in the charter which she granted to that company of merchants which afterwards took the name of the East India Company may be seen one of the small beginnings of the vast colonial British Empire. The social condition of the people also greatly improved in her reign. The crowds of vagabonds which the monastic institutions had fostered, and which had been increased by the eviction of tenants on monastery lands, died out, or were absorbed in industrial employments. The last traces of bondage disappeared. Simultaneously with the growth of greater comfort and intelligence in the people, Parliament began to assert with greater vigor its constitutional rights.

The right of the Commons to free speech, and to initiate all money bills, was steadily asserted, and the right of the Crown to grant monopolies or to issue proclamations having the force of law vigorously assailed, and the reign of Elizabeth may be said to mark the transition from medieval to modern England. (New Int. Enc. Vol. VI, pg. 805).

To the Queen Elizabeth Bruno dedicated the most bitter of his attacks on the Catholic Church, "Il spaccio della bestia trionfante," "The Expulsion of the Triumphant Beast," published in 1584. (Cath. En. III, 17).

The participation of the Catholic party in the plots was punished by persecution. Many suffered under an act passed in 1585 making it treason for a Catholic priest to be in England, and felony to harbor one. These measures were the ultimate means of bringing upon England the most menacing foreign attack which she had suffered. Philip of Spain had long meditated vengeance against England for her aid to the Dutch Protestants against Alva and her freebooting attacks on Spanish commerce. To restore the Catholic faith and to avenge the death of a Catholic queen furnished reasons which were more than pretexts to Philip, who was filled with the desire to promote the Catholic faith. In 1588, after years of preparation, the 'Invincible Armada' sailed from the Tagus, manned by 8,000 sailors and carrying nearly 20,000 soldiers. To aid them a land army of 100,000 men was to be transported from the Netherlands under the Duke of Parma. The news roused all England and every man who could carry arms from eighteen years of age to sixty was enrolled in the forces. The Queen herself rode at Tilbury, energetically encouraging the army. The English fleet under Howard and Drake, gathered on the southern coast, awaited the attack. Superior skill and courage gained the victory for the English; and what they had begun the force of the elements completed. (New Int. Enc. Vol. VI, pg. 804).

It was on the feast of St. John Baptist, 1559, that the statute took effect which abolished throughout England the old worship and set up the new. Thenceforth Catholic rites could be performed only by stealth, and at the risk of severe punishment. But during the first decade of the queen's reign Catholics were treated with comparative lenity, occasional fines, confiscations, and imprisonments being the severest penalties against them. *Camden and others assert that they enjoyed "a pretty free use of their religion."* But this is too strongly put. The truth is that a vast number who were Catholics at heart temporized, resorting to the new worship more or less regularly and attending secretly, when opportunity offered, Catholic rites celebrated by the Marian clergy commonly called "the old priests." Of these a considerable number remained scattered

up and down the country, being generally found as chaplains in private families. These occasional conformists were supported by the vague hope of political change which might give relief to their consciences. Elizabeth and her counsellors calculated that when the old priests dropped off, through death and other causes, people generally would be won over to the new religion. But it fell out otherwise. As the old priests disappeared, the question of a supply of Catholic clergy began to engage the minds of those to whom they had ministered. (Cath. Enc. Vol. V, pg. 449).

Then a man appeared whom Father Bridgett rightly describes as "the father, under God, of the Catholic Church in England after the destruction of the ancient hierarchy," to whom "principally we owe the continuation of the priesthood, and the succession of the secular clergy."

That man was William Allen, afterwards cardinal. He conceived the idea of an apostolate having for its object the perpetuation of the Faith in England, and in 1568 he founded the seminary at Douai, then belonging to Spanish Flanders, which was for so many generations to minister to the wants of English Catholics. It is notable as the first college organized according to the rules and constitution of the Council of Trent. The missionaries, full of zeal, and not counting their lives dear, who were sent over from this institution, revived the drooping spirits of the faithful in England and maintained the standard of orthodoxy. Elizabeth viewed with much displeasure this frustration of her hopes, nor was the Bull "Regnans in excelsis," by which, in 1570 *St. Pius V declared her deposed and her Catholic subjects released from their allegiance*, calculated to mollify her. Increased severity of the penal laws marks the rest of Elizabeth's reign. By the Act of Supremacy Catholics *offending against that statute had been liable to capital punishment as traitors*, the queen hoping thereby to escape the odium attaching to the infliction of death for religion. Few will now dissent from the words of Green in his "Short History:" "There is something even more revolting than open persecution in the policy which brands every Catholic priest a traitor, and all Catholic worship as disloyalty." (Cath. Enc. Vol. V, pg. 449).

In 1581 this offense of spiritual treason was the subject of a far more comprehensive enactment. It qualified as traitors all who should absolve or reconcile others to the See of Rome, or willingly be absolved or reconciled. Many English historians (Hume is the most considerable of them) have affirmed that "*sedition, revolt, even assassination were the means by which seminary priests sought to compass their ends against Elizabeth.*" But this sweeping accusation is not true. No doubt Cardinal Allen, the Jesuit Persons, and other Catholic exiles were cognizant of, and involved

in, plots which had for their end the queen's overthrow, nor would some of the conspirators have shrunk from taking her life any more than she shrank from taking the life of Mary Queen of Scots. But in spite of all their sufferings, the great body of English Catholics maintained their loyalty. (Cath. Enc. Vol. V, pg. 449).

Involuntarily, unconsciously, unwillingly, every government found that the Reformation formed part of its scheme and policy. One nation, and one only, had the clear eye and firm hand to make it ostensibly, and of its deliberate choice, the guide and landmark in its dangerous and finally triumphant career. This was England. Not when under the degrading domination of its Henry or the heavy hand of its Mary, but under the skilful piloting of *the great Elizabeth, the first of rulers who seems to have perceived that submission to a foreign priest is a political error on the part both of kings and subjects, and that occupation by a foreign army is not more subversive of freedom and independence than the supremacy of a foreign church.* Hitherto England had been nearly divided from the whole world, and was merely one of the distant satellites that revolved on the outside of the European system, the center of which was Rome. She was now to burn with light of her own. The Continent, indeed, at the commencement of the Reformation, seemed almost in a state of dissolution. (Eight. Christ. Cent. by White, pg. 428).

The Court of High Commission is not in the Encyclopedia Britanica and not even in the Catholic Encyclopedia. The act in the year 1585 is only against the Catholic priests who were dangerous to the State. The fact that England did not permit any Catholic priests on her soil resulted in some way in the ruining of Spanish power, and England became the most cultured and most powerful country in the world.

The total number of Catholics who suffered under her (Elizabeth) was one hundred and eighty-nine, one hundred and twenty-eight of them being priests, fifty-eight laymen, and three women. (Cath. Enc. Vol. V, pg. 449).

Elizabeth is not open to the charges made against her sister of religious fanaticism. (Cath. Enc. Vol. V, pg. 448).

Notwithstanding the severities of Elizabeth, the number of Catholic clergy on the English missions in her time was considerable. It has been estimated that at the end of the sixteenth century they amounted to three hundred and sixty-six, fifty being survivors of the old Marian priests, three hundred priests from Douai and the other foreign seminaries, and sixteen priests of the Society of Jesus. (Cath. Enc. Vol. V, pg. 449).

The Roman King Reintroduced the Court of High Commission

James II who began to reign in 1685, had the same purpose to govern according to an arbitrary system as his brother had cherished. He was more desirous to bring England back to allegiance *to the Church of Rome, of which he was an open adherent. In 1686 the king reestablished the Court of High Commission.* and placed at its head the iniquitous Jeffreys. In Ireland he did his best to supersede in places of trust and influence English Protestants by Irish Catholics. (Hist. of the Christ. Church, by Fisher, pg. 489).

The Protestant Spirit Already Better Than the Law

It prescribed imprisonment for life for all Catholic priests, and enacted that an informer, in the event of their being convicted of saying mass, was to receive a reward of one hundred pounds.

Concerning this act of William III Hallam remarks, "So unprovoked, so unjust a persecution is the disgrace of the Parliament that passed it." But he goes on to add, "*The spirit of Liberty and tolerance was too strong* for the tyranny of the law and this statute was not executed according to its purpose. *The Catholic landholders neither renounced their religion nor abandoned their inheritance.* The judges put such constructions upon the clause of forfeiture as eluded its efficiency." (Cath. Enc. Vol. V, pg. 452).

When we say for the best Canadian inventor that he is a "Canadian Edison," we do not mean in reality that he has the same power of mind and merits as Edison. I am sure that on reading this, many people will for the first time hear of the "English Inquisition," which means that this Court of High Commission in England was very far from a comparison with the Spanish Inquisition to which no Court and no cruelty could be compared.

Thus arose the Inquisition, which exercised its powers with somewhat varying rules in different countries, but was one of *the most terrible engines of intolerance and tyranny which human ingenuity has ever devised.* (Hist. of the Christ. Church, by Fisher, pg. 194).

English Deism, the product of the reasoning spirit which was stimulated by political events, directed itself against the special revelation of Christianity from the stand-point of the religion of natural reason, and ran a course parallel with the gradual emancipation of the individual from the power of the state. (Hist. of Free Thought, by Farrar, pg. 11).

In no age of French history has English literature possessed

so powerful an influence. England had recently achieved those liberties of which France felt the need. It had safely outlived civil war and revolution, and had established constitutional liberty and religious toleration. In England the victims of the French oppression found shelter. *Being itself free, it became the refuge for the exile*, the shelter for the oppressed. It thus became the object of study to the politician, and of love to the philanthropist. (Hist. of Free Thought, by Farrar, pg. 168).

In the same year (1679) the Habeas Corpus Act—the great charter of the liberty of the subject—was passed. (Cath. Enc. Vol. V, pg. 451).

Catholicism and Blood

In Spain: The Bloody Inquisition.
In England: The Bloody Queen.
In France: The Bloody Chamber.
In Holland: The Bloody Council.
In Bohemia: The Bloody Diet.
In Slovakia: The Bloody Court.
In Mexico: The Bloody Auto, etc.

The Carolina, or penal code in force under Charles V, condemned coiners to the flames, and burglars to the gallows. *Burying alive and other barbarous punishments were sanctioned by it.* (Addis: Cath. Dic. 458).

The Spanish Inquisition was abolished by the Revolution in 1820.

The history of the Spanish Inquisition was written by Horente, who was secretary to the tribunal of Madrid from 1790 to 1792. Hence he has been supposed to have possessed great opportunities for obtaining exact information; and his statement, that during its existence of 330 years the Spanish Inquisition condemned 30,000 persons to death, has been quoted with credulous horror in every corner of the civilized world. (Addis: Cath. Dic. 458).

Autos de fe in Mexico

In New Spain the Tribunal of the Inquisition was composed of three Apostolic inquisitors and a treasurer, each with a salary of three thousand pesos, *paid three times a year in advance* by the canonries of the cathedrals of their respective districts. (The Cath. En. X, 263).

For the sake of clearness, the persons condemned by the Inquisition may be placed under three heads: relajados (delivered

to the secular arm for execution of sentence) in person or effigy, reconciliados (reconciled), and penitentes (penitents). The relajados in person *were burnt, either alive* or first garroted. On the way to the place of execution they were clothed in the samarra, a sort of scapular of cloth or cotton, yellow or red, upon which dragons, demons, and flames were painted, among which could be seen the picture of the criminal. The head was covered with a species of mitre called *coroza*, covered with the same devices. The relajados in effigy were those who, having escaped or died, were burned in effigy, sometimes together with their bones and bodies. This was done with those who died or who committed suicide during the process. It sometimes happened that a criminal attempted to commit suicide; if before dying he begged pardon and retracted his errors, he was reconciled in effigy. *Such was the case of the French physician, Etienn Morel, whose auto de fe was carried out 9 August, 1795.* . . .

Various punishments were imposed on them, always less than those of the reconciliados, and at times almost grotesque, e. g., the case of the criminal condemned on 7 December, 1664, of whom it is recorded, "The sentence having been read, he was taken out into the court of the convent, placed on a scaffold, and stripped to the waist. Indians then smeared him with honey, feathered him. and left him in the sun for four hours. . . .

In fact, in the autos de fe the greater number of the condemned were Portuguese, for Judaizing, and then, in order, Englishmen, Frenchmen, Germans, Spaniards, Mexican creoles, and Swedes. . . .

When the Inquisition found or thought it found (for this tribunal like every other human tribunal *made its mistakes*) a criminal, he was turned over to the secular courts of justice, which passed and executed the sentence. (The Cath. En. X, 264).

It is true that it made use of the torture but this was a practice common to all tribunals of that time. *It also made use of the secret process*—a method not unlikely to be productive of error.

Nor can the Inquisition be blamed for judging heresy a crime punishable by death; it was so held by all the civil courts of the times. . . . (The Cath. En., X, 264).

The Council of Blood in Holland

Alva erected a "Council of Disturbances," which the people more appropriately named the "Council of Blood." The executioners were busy from morning till night. Victims were especially sought among the rich, that the coffers of the king might be filled. When the counsellors grew weary of sentencing individuals, so

great was the number, they finally, on February 16, 1568, condemned to death as heretics all the inhabitants of the Netherlands, with a few exceptions that were named. (Hist. of the Christ. Church, by Fisher, pg. 344).

French Fiery Chamber

Chambre Ardente (Fr. "burning chamber"), the term for an extraordinary court of justice in France, mainly held for the trials of heretics. The name is perhaps an allusion to the fact that the proceedings took place in a room from which all daylight was excluded, the only illumination being from torches, or there may be a reference to the severity of the sentences in ardente, suggesting the burning of the prisoners at the stake. These courts were originated by the Cardinal of Lorraine, the first of them meeting in 1535 under Francis I. The Chambre Ardente co-operated with an inquisitorial tribunal also established by Francis I, the duty of which was to discover cases of heresy and hand them over for final judgment of the Chambre Ardente. The reign of Henry II of France was particularly infamous for the cruelties perpetrated by this court on the Huguenots. The marquise de Brinvilliers (q. v.) and her associates were tried in the Chambre Ardente in 1680. The court was abolished in 1682. (Enc. Brit. Vol. V, pg. 823).

Chambre, Ardente, shambr-ar-dant (French fiery chamber) was the name applied to a French court, first established by Francis I, in 1535, for the suppression of the new Protestant 'heresy.' It was so called on account of the frequency with which it pronounced the sentence of death by burning. At the same time an Inquisitorial Tribunal was instituted for searching out cases to be brought before the chamber. (Nelson's Enc. Vol. III, pg. 11b).

Lutheran Protestantism invaded France as early, probably, as 1520, and its principles were warmly embraced by large numbers of the learned classes and the nobility. The followers of the new religion enjoyed the special protection of Margaret of Angouleme, Queen of Navarre and sister of Francis I. The work of John Calvin (q. v.), himself a Frenchman, gave energy and cohesion to French Protestantism; but its strength always remained in the nobility and the middle classes, and it never appealed to the masses of the people as in Northern Germany. Toward the end of his reign Francis I opposed the Huguenots with great severity, and caused many to be burned. During the reign of Henry II the persecution assumed a still severer character, *the Chambre Ardente (q. v.) being erected in 1547 for the trial of heretics.* (New International Enc. Vol. X, pg. 295-296).

In 1685, the Edict of Nantes, the great charter of Huguenot

rights, was revoked. Emigration went on in spite of hindrances placed in its way. Not far from a quarter of a million of refugees escaped from France to enrich England, Holland, and other countries with the fruits of their industries. Among them was Schomberg, one of the best generals of the time. "The French," said Voltaire, "were as widely dispersed as the Jews." France was impoverished, not only by this direct loss, but by the discouragement and the prostration of energy of their harassed brethern who remained behind. (Hist. of the Christ. Church, by Fisher, pg. 494).

Bloody Diet in Bohemia.

The peasantry had ceased to be dangerous since the establishment of serfdom; the power of the cities was now thoroughly undermined. Ferdinand had only to deal with the nobles and knights, and he hoped that the influence of his court, and yet more that of the Jesuits, whom he established in Bohemia about this time, would gradually render them amenable to the royal will. If we consider the customs of his time Ferdinand cannot be considered as having acted with cruelty in the moment of his success. Only four of the principal leaders of the revolt—two knights, and two citizens of Prague—were sentenced to death. They were decapitated on the square outside the Hradcany Palace where the estates met on that day (August 22). This Diet therefore became known as the "Krvavy snem" *(bloody diet)*. (Enc. Brit. Vol. IV, pg. 128).

Human Butchery in Hungary.

Eperies. It became famous by the so-called "butchery of Eperies," a tribunal instituted by the Austrian general Caraffa in 1687. which condemned to death and confiscated the property of a great number of citizens accused of Protestantism. (Enc. Brit. Vol. IX, pg. 669).

Monuments to a Murderer

The Catholic Encyclopedia Volume V, pg. 484, has a picture: Eperies, Trinity Column, Caraffa Monuments. but in the history of the town it does not mention what Caraffa did there. Even under "Caraffa" nothing is said on the subject as to why there are monuments built in his honor.

The Best French Were Protestants

In the first sentence there is a mistake that France was Catholic. As a proof we mention the Huguenot wars, the Edict of

Nantes, and the participation of France in the Thirty Years War, on the side of Protestants.

1517-1648. The reformation in France— *the Protestants were no longer merely a persecuted sect, but a strong political party*, led by princes of the blood and nobles of the highest rank. (Hist. of the Christ Church, by Fisher, pg. 335).

Protestantism Even in Italy

So great had been the success of Protestantism thus far that Caraffa was led to say to Paul III, that "*the whole of Italy was infected with the Lutheran heresy*, which had been extensively embraced by both statesmen and ecclesiastics." But the forces of the counter-reformation and of the Catholic reaction were already at work. (Hist. of the Christ. Church, by Fisher, pg. 385).

Ignorance in the Catholic Countries.

In all Catholic countries we see very quick decay or total downfall, without exception. On the other hand, all Protestant countries, also without exception, are still flourishing, the fact which shows also the happy time to come, because past and present give us future.

Even in the XVIII century there was no man in Portugal who knew what a diamond was! . . . Some slaves who were condemned to look for gold, used to find little bright stones, which they threw away among the sand and gravel. Some curious miners preserved several of these pebbles, which were shown to Pedro de Almeyda, govenor-general of the mines. As he had been in the East Indies, he suspected that they were diamonds. In order to ascertain this, the court of Lisbon, in 1730, despatched Da Cunha, the minister to Holland, to make the necessary inquiries. He put some of them into the hands of able artificers, who, having cut them, declared that they were very fine diamonds. (A Pict. History of America, by Goodrich, pg. 164).

The Separation of the Church

That the oppression in the Protestant states was worse than in Catholic is not the truth at all, and Dr. Roucek does not show even one proof what he says. For this reason it is useless to speak on that point, because even a pupil in history knows that freedom of mankind came with Protestantism. Dr. Roucek as a Czechoslovak should know the history of his own people, and remember what his nation suffered from Catholicism. Huss, the execution on Staromeske Namesti (Old Market), fleeing of 37,000 families, Kom-

enky Hollar. The slaughter house of Presov and the courts of execution and torture at Pressburg.

At the end Dr. Roucek speaks against himself, saying that oppression was greater, because Protestantism became a religion of the state. Catholicism was also a state religion, and everywhere tries to be, because without the help of the state it cannot oppress the people in the way that suits it. For the same reason we are for the separation, and the Catholic Church is against it.

The close union of Church and State, begun with Constantine and continued under his successors, the Roman emperors of East and West, led to much good, but probably to more evil. (The Cath. En. XII, 501).

The age not prepared for toleration. (Prot. Rev. by F. Seebohm, pg. 231). Certainly that was the Catholic education and therefore the Catholic fault.

Luther considered that the Germans were too rough and turbulent, and too unpracticed in self-government, to take ecclesiastical power, into their hands at once. The princes, the principal members of the Church, must take the lead in ecclesiastical arrangements, and the people must conform to them. (Hist. of the Christ. Church, by Fisher, pg. 415).

Christian II soon aroused dissatisfaction in his own country. *Undue preference granted to the lower classes* turned the nobility against him, and his undisguised efforts to open the way for the teachings of Luther repelled loyal Catholics. (Cath. En. XI, 121).

Calvin vindicated the right of the Church to perform its own functions without the interference of the State. The Church thus became the nursery of liberty. Wherever Calvinism spread—in England, Scotland, Holland, or France—men learned to defend their rights against the tyranny of civil rulers. Moreover, the separation of Church from State was the first step in the development of religious freedom. After that step was taken, the State would gradually cease to lend its power to the Church as the executioner of its laws. (Hist. of the Christ. Church, by Fisher, pg. 329).

Calvinism asserted in England its doctrine of the independence of the Church of State control, and also its doctrine of the control of the State by the Church. (Hist. of the Christ. Church, by Fisher, pg. 377).

The policy of James was one impossible to carry out. He did not desire to treat Roman Catholics with severity. At the same time, he held it to be unsafe to let them increase in numbers. His commendable mildness towards them at the outset, was followed.

therefore, by severe measures, which produced extreme irritation, and led, in 1605, to the abortive Gunpowder Plot. (Hist. of the Christ. Church, by Fisher, pg. 398).

Early in the war Congress sent to Canada a commission to win over its people to the side of the insurgent colonists. This body included Benjamin Franklin, Samuel Chase, and Charles Carroll. A cousin of the last named, Rev. John Carroll, accompanied the commission to assist in promoting its patriotic purpose. By virtue of the Quebec Act *the Canadians were enjoying religious liberty*, and they must have wondered what they could gain from an alliance with a people who considered that measure of toleration as a ground of reproach to England. As to the enlargement of the Province of Quebec, already noticed, the people of Canada must have been somewhat indifferent. These and other considerations led them generally to adopt a policy of neutrality. (Cath. Enc. Vol. XV, pg. 162).

"Give me liberty to know, to utter, and to argue freely according to the conscience, above all other liberties." says Milton in the Areopagitica. (Enc. Brit. Vol. XXII, pg. 300).

Protestant Martyrs

No body of Christians was ever more entitled to the distinction of being a martyr-church than the Huguenot Church of France. (Hist. of the Christ. Church, by Fisher, pg. 542).

Hundreds of thousands of Protestants fled to Switzerland, the Netherlands, England, Germany, and the West Indies, as well as to South Carolina, New York, Massachusetts, and other North American Colonies. The climax of this persecution was the revocation, October 22, 1685, of the Edict of Nantes, which deprived the Huguenots of their last defense, and gave a new impulse to the emigration which took the best blood of France to strengthen her rivals. Thousands betook themselves to the mountains of the Cevennes, and continued the exercise of their religion in secret. Among these and the mountaineers of the Cevennes, a remarkable fanatical enthusiasm displayed itself, and under the name of Camisards (q. v.) they maintained for a number of years a wonderfully successful opposition to the forces of the great monarchy. The War of the Cevennes, or Camisard War, began in 1702, and was not terminated until 1705, sporadic outbursts continuing until 1709 or 1710. The suppression of the local rebellion was attended with circumstances of great cruelty. France, after the revocation of the Edict. lost more than 200,000 of her population, among them many of wealth and position, besides a number of the middle classes engaged in mechanical pursuits. The total emigration is variously estimated

from two hundred thousand to a million; while, notwithstanding the many persecutions, about one million Protestants remained. (New Internat'l Enc. Vol. X, pg. 298).

First Protestant, First Free

Holland was one of the first countries to receive the doctrines of Luther. Emperor Charles V used *great severity* against those who propagated Lutheranism in the Netherlands. His son, Philip of Spain (1556-98), was still more rigorous. The measures he employed *were often despotic and unjust*, and the people rose in a rebellion (1568), by which Holland was lost to Spain. (The Cath. En. IX, 460).

In the Netherlands. It was declared heretical for a layman to read even the Bible. (Hist. of the Christ. Church, by Fisher, pg. 343).

In 1550, however, the country was alarmed by the issuing of another "placard," not only renewing the former edicts, but containing, besides, a reference to inquisitors of the faith, as well as to the ordinary judges of the bishops. The people feared that the terrible Spanish Inquisition was to be introduced. Foreign merchants prepared to leave Antwerp, prices fell, and trade was to a great extent suspended. (Hist. of the Christ. Church, by Fisher, pg. 342).

The "Fundamental Law of Holland" entirely overthrew the old order of things, suppressed the clergy as an order, abolished the privileges of the Catholic Church, and *guaranteed the enjoyment of the same civil and political rights to every subject of the king, and equal protection to every religious creed. The Belgians bishops* promptly made respectful appeals to the king. William having disregarded these, they issued a "Pastoral Instruction" for the use of the prominent Belgians summoned to present their views on the revised Fundamental Law. This condemned the Law as contrary to religion and forbade its acceptance. (The Cath. En. II, 397).

In the first half of the 16th century the weakened conditions of the Church in Hungary offered a favorable opportunity to the Lutheran Reformation. . . *Exceedingly severe laws* were passed by the Hungarian Diets of 1523 and 1525 against Lutherans; in 1523 the *penalty of death* and loss of property was enacted, and in 1525 the Diet condemned *Lutherans to death at the stake.* Owing to these laws Lutheranism did not gain much headway in Hungary. (The Cath. En. Vol. VII, pg. 533).

The Dutch Colony of the seventeenth century was officially intolerantly Protestant, but was, as has been noted, in practice

tolerant and fair to people of other faiths who dwelt within New Netherlands. When the English took the province from the Dutch in 1664, they granted full religious toleration to the other forms of Protestantism, and preserved the property rights of the Dutch Reformed Church, while recognizing its discipline. The General Assembly of the province held in 1682 under the famous Governor Thomas Dongan, an Irish Catholic nobleman, adopted the Charter of Liberties, which proclaimed religious liberty to all Christians. (Cath. Enc. Vol. XI, pg. 35).

While public worship by Catholics was not tolerated, the generosity of the Dutch governor, William Kieft, and the people of New Amsterdam to the Jesuit martyr, Father Isaac Jogues, in 1643, and after him, to his brother Jesuits, Fathers Bressani and Le Moyne, must be remembered to their everlasting credit. (Cath. Enc. Vol. XI, pg. 20).

DOWNFALL OF POLAND CAUSED BY CATHOLICISM

Catholic, Arrogant and Oppressive

About the same time (under Boleslaw 992-1025) the distinction between the nobles or warrior class and the agriculturists was distinctly drawn. This was of the utmost importance in the development of Poland, as it created a sharply defined caste, a military aristocracy entirely out of sympathy with peasantry, which became ultimately one of *the most arrogant and oppressive in Europe.* (The New Int. En. XVI, 158.)

Catholic King Murders the Bishop

Under Casimir I (1034-58) and his warlike son, Boleslaw II, the Bold (1058-81), Poland regained something of its former power. The latter monarch having *with his own hands* murdered the Bishop of Cracow (1079), the country was laid under the Papal interdict and Boleslaw fled to Hungary, where he died. (The New Int. En. XVI, 158).

The Pope refused to ratify the title of king and for more than two hundred years (1079-1295) Poland remained a duchy. (Nelson's En. IX, 508).

Mongols Superior to Catholics

The Mongols swept over the Polish territories in 1240, and defeated the Poles, Silesians, and Teutonic Knights in the battle of the Wahlstatt (April 9, 1241). This terrible invasion was fol-

lowed by a period of general decadence, and for a while the Polish realm as such almost ceased to exist. (The New Int. En. XVI, 158).

Bishops Force People to Work on Sunday

Towards the end of Sigismund's reign, between 1530 and 1540, a powerful tendency towards reform in religious matters manifested itself throughout Poland. *This reform was indeed necessary.* At the close of the fifteenth and beginning of the sixteenth century the clergy were *thoroughly depraved.* As a memorial, presented to the papal nuncio by the better elements, proves, the bishops were concerned only about the attainment of new dignities and the collection of their revenues; *they oppressed the laborers on church lands, keeping them at work even on Sundays and holy days;* the priests were uneducated and in many cases were only half-grown youths; *the clergy were venal;* monks dressed in silken robes often shared in the carousals of the nobility. The nobles envied the flourishing estates of the clergy. Thus a fruitful soil was provided for the spread of heresies in Poland. (The Cath. En. XII, 186).

Liberal When You Give Them Money

The depraved clergy were unable to maintain their supremacy. Zebrzydowski, Bishop of Cracow, was wont to say openly: "*You may believe in what you will, provided you pay me the tithe.*" Moreover, many of the clergy married. (The Cath. En. XII, 186).

Choose for King the Instigator of Massacre

Civil war was happily averted at the last moment, and a national convention, assembled at Warsaw, in April, 1573, for the purpose of electing a new king. Five candidates for the throne were already in the field. Lithuania favored Ivan IV. In Poland the bishops and most of the Catholic magnates were for an Austrian archduke, while the strongly anti-German *szlachta* were inclined to accept almost any candidate but a German. It was easy, therefore, for the adroit and energetic French ambassador to procure the election of the French candidate, Henry, Duke of Anjou. Well provided with funds, he speedily bought over many of the leading magnates. *Having been one of the instigators of the St. Bartholomew massacre,* he was looked at askance by the Protestants. (En. Br. 14th Ed. 18-139).

Poles Become Intellectual Through Reformation

The Reformation failed in Poland; but it stimulated the in-

tellectual activity of the Poles and contributed very largely to the creation of a national Polish literature in place of the hitherto prevalent Latin literature.

There was at the time much discussion as to convoking a national synod and establishing a national Church, independent of Rome. The representatives of various denominations in 1550 demanded the abolition of the ecclesiastical courts and complete religious liberty. They furthermore proposed the confiscation of church lands, the permission of marriage to the clergy, and communion in both kinds. But the king would not consent to these demands. The diet even passed stringent laws against the Protestant agitators, *placing them on the footing of high treason.* Nevertheless, a decree was issued forbidding the payment of any and all tributes to the pope.

Furthermore, the Catholics adopted all that was good in the policy of the heretics. Polish works no longer appeared in Latin but in Polish, and it was even decided to translate the Holy Scriptures into Polish. (The Cath. En. XII, 186).

The Reformation spread rapidly in Poland, but its progress was arrested by the Jesuits who persuaded the nobles that their interests lay in the preservation of the Catholic hierarchy. (The New Int. En. XVI, 159).

Loose Through Bigotry and Oligarchy

Sigmund III, 1587-1632. But other grave causes of failure were not wanting. One of them consists in the very personality of the new foreign-bred king: the tenacity with which he clung to his hereditary rights to the Swedish crown, involved Poland in unnecessary wars with Sweden at most inopportune times; and his bigoted devotion to the cause of Catholicism introduced a new spirit of religious fanaticism and persecution into the atmosphere of a country hitherto distinguished for toleration, while the same bigotry served Poland's interests very ill abroad. (En. Br. 14th Ed. 18-140).

More unnatural still was the recognized right of any number of nobles to confederate for the purpose of effecting their will by force of arms.

This singular constitution produced the most inefficient government that was ever established in a great state. Political factions could hamper all action in great national crisis, and the so-called republic became a most pernicious oligarchy. (The New Int. En. 18-776).

Archbishop the Ruler, Downfall at the Door

With Sigismund the house of Jagiello came to an end. After his death the archbishop of Gnesen, Primate of Poland, assumed the reins of government during the interregnum. (The Cath. En. XII, 186).

Weak Against the Protestant

Gustavus Adolphus carried on victorious campaigns against the Poles in 1621-29 and conquered Livonia. (The New Int. En. XVI, 159).

Weak Even Against Orthodox

The successor of Michael was Alexis Mikhailovitch (1645-76). His first action was directed against Poland, which, *by its political and religious persecution* of the Orthodox of Little Russia, had lost the good will of the Cossacks and of the lower classes. (The Cath. En. XIII, 247).

In 1648 the Cossacks, goaded by oppression, rose in rebellion under Bogdan Chmielnicki, put themselves under the protection of Russia (1654), and ever afterwards proved themselves the most inveterate enemies of the Poles. (The New Int. En. XVI, 159).

Then the Cossacks and the Tartars made terrible ravages on the eastern frontiers of Poland. Then the Swedes, under Charles Gustavus, conquered (1665) almost the whole of Poland. In the autumn of 1655 the state, as such, ceased to exist. (The Cath. En. XII, 186).

During the reign of John Casimir (1648-68) . . . many of the Polish nobles behaved with great treachery, but the invaders were finally driven out. In 1660 Livonia was ceded to Sweden. In 1667, the territory beyond the Dneiper was ceded to Russia. (Nelson's En. IX, 509).

Weak Even Against Mohammedans

In 1672 the Poles were obliged to cede Kaminiec-Podolski to the Turks and to agree to pay them a yearly tribute. (Nelson's En. IX, 509).

Big Bigots Weak Against Small Protestants

In 1700 Augustus entered into an alliance with Russia and Denmark for a joint attack upon Sweden, then under the rule of Charles XII. This conflict brought nothing but misfortune. The war with Sweden was unpopular in Poland; in fact, the Poles of the eastern provinces received Charles with open arms. (The New Int. En. XVI, 160).

Charles XII. King of Sweden, invaded Poland and occupied the most important cities. Charles XII deposed Augustus II, and a new king, Stanislaus Leszczynski (1704-09), was elected by the nobility. Civil war followed and the Swedes and Russians took advantage of it to plunder the country, pillaging churches and convents, and outraging the clergy. (The Cath. En. XII, 186).

Catholic Immoral Court Persecutes Protestants

This beginning of Russian interference was a visible mark of the decline of Poland. The Polish army was reduced at the instance of Peter the Great, and the evil example of the Saxon Court brought in immorality, prodigality, and effeminacy. Protestants were persecuted and excluded from public office. The election of Augustus III (1733-63) was accomplished by the most shameless bribery and under the compulsion of Russian troops, and led to the War of the Polish Succession. (The New Int. En. XVI, 160).

Nuncio Dictator in Poland

As early as 1733 the Diet deprived non-Catholics of political and civil rights, and Russia made use of this fact to stir up open revolt. The question of equal rights for dissidents was discussed, it is true, at one session of the Diet, but in 1766 the protest of the papal nuncio resulted in the rejection of the proposed change. (The Cath. En. XII, 186).

Half of these (dissidents or dissenters) were the Protestants of the towns of Polish Prussia and Great Poland, the other half was composed of the Orthodox population of Lithuania. The dissidents had *no political rights, and their religious liberties had also been unjustly restricted;* but two-thirds of them being agricultural laborers, and most of the rest artisans or petty tradesmen, they had no desire to enter public life, and *were so ignorant and illiterate that their new protectors, on a closer acquaintance, became* heartily ashamed of them. Yet it was for these persons that Repnin (Russian Minister), in the name of the empress, now demanded absolute equality, political and religious, with the gentlemen of Poland. He was well aware that an aristocratic and Catholic assembly like the *seym* would never concede so preposterous a demand (1766). (En. Br. 14th Ed. 18, 143).

At the same time a keen agitation was carried on against even the slightest concession in favor of non-Catholics. The latter, together with some of the aristocracy, who were dissatisfied with the abrogation of several aristocratic prerogatives, altogether 80.000 in number, placed themselves under the protection of Russia, with the express declaration that they regarded the Empress Catherine

II as protectress of Poland, binding themselves to use their efforts towards securing equal rights for the dissidents, and not to change the Polish laws without the consent of Russia. But the patriotic elements could not submit to so disgraceful a dependence on Russia: they combined in the Confederation of Bar (in Podolia), in defense of the Catholic Faith and the rights of independence under republican institution. (The Cath. En. XII, 186).

Early in 1767 the malcontents, fortified by the adhesion of the leading political refugees, formed a confederation at Radom, whose first act was to send a deputation to St. Petersburg, petitioning Catherine to guarantee the liberties of the republic. (En. Br. 14th Ed. 18-143).

Frederick the Great of Prussia, who had formerly gained the consent of Austria to a partition of Poland, made the same proposal to Russia in 1770, and in 1772 the first partition was effected. (Nelson's En. IX, 509).

Fallen Through Ultramontanism

"The confederation, therefore, was of a religious character," it desired, on the one hand, to free Poland from its dependence on Russia, on the other, to reject the demands of the dissidents. After it had declared an interregnum, the king's Polish regiments and the Russian forces took the field against it. The confederation had hardly been dispersed when Austria, Russia, and Prussia occupied the Polish frontier provinces (altogether about 3,800 square miles with more than four million inhabitants). (The Cath. En. XII, 186).

Improve Schools After Defeat

Such treatment by the neighboring states roused all Poland to energetic action, so as to prevent a second partition. The Poles now *learned the value of popular education*, and their ablest men zealously applied themselves to improve the schools. (The Cath. En. XII, 186).

The Weak Catholic Has to Die

The governments of Prussia and Austria proposed a treaty of partition, which was concluded at Saint Petersburg, August 5, 1772.

Members of the Polish Diet were freely bribed to consent the cessions. (The New Int. En. XVI, 160).

Expell Even Jesuits, But Keep Serfdom

Now, the dissolution of the Jesuit order in 1773, putting its

rich possessions and the system of schools conducted by it into the hands of the state, gave Poland opportunity to secularize as well as modernize the whole educational fabric of the nation. . . Less progress was made with the cause of constitutional reform . . . the emancipation of the peasant serfs and of the town population was rejected by the gentry in the diet (1780). (En. Br. 14th Ed. 18-144).

Catholics Betray the Country

The constitution of May 3, 1791, had scarcely been signed when Felix Potocki, Severin Rzewuski, and Xavier Branicki, three of the chief dignitaries of Poland, hastened to St. Petersburg, and there entered into a secret convention with the empress, whereby she undertook to restore the old constitution by force of arms, but at the same time promised to respect the territorial integrity of the republic. Entering Polish territory with Russian troops, the conspirators formed a confederation at the little town of Targowica in the Ukraine, protesting against the new constitution as tyrannous and revolutionary. (En. Br. 14th Ed. 18-144).

The last struggle for national life took place at the Diet of Grodno (1793), at which the Poles were shamefully betrayed by their aristocracy. The second division of Poland now took place. (Nelson's En. IX, 509).

The Four Years Diet (so called because its deliberations lasted four years without interruption) busied itself with reform, on 3 May, 1791, the constitution was proclaimed. According to this fundamental law the Catholic remained the dominant religion, but the dissidents were granted complete civil equality and the protection of the law. The new ordinances curbed licentiousness, and thus caused dissatisfaction, especially among the higher nobility, who formed the Confederation of Targowitz for the purpose of annulling the constitution which had just been granted, and called Russian troops to their assistance. The king sided with this deluded faction. Thus Russia and Prussia had another opportunity of making annexations; once more they both seized large tracts of Polish territory and thus was consummated the second partition of Poland (1793). (Cath. En. XII, 187).

A Diet convened at Grodno was compelled to sanction this 'cession.' (The New Int. En., XVI, 160).

The Poles executed many of the chief traitors of Grodno, but Warsaw was finally taken by Suvarov (1794). (Nelson's En. IX, 509).

The Poles, resolved to defend their independence, rose, under

the leadership of Tadeusz Kosciuszko, against Russia and Prussia. Victorious over the Russians at Raclawice (4 April, 1794), he occupied Warsaw, but was defeated and taken prisoner at Maciejowice (10 October, 1794). The revolt had miscarried: Russia, Prussia, and Austria divided among them the rest of the Polish kingdom. The king abdicated. And thus the third and last partition of Poland was effected (1795). *The occupation by hostile* armies of the territory thus divided proceeded *without resistance on the part of the inhabitants.* (The Cath. En. XII, 187).

Just as in Ireland and Then Catholic Scotland

During two centuries (from 1570) there was almost continual *religious strife which finally led to the downfall of the kingdom.* (The Cath. En. IX, 460).

In 1772, 1793 and 1795 the territory of Poland was divided among the three adjoining states: Lithuania and Little Russia were given to Russia; the purely Polish territories, to Prussia and Austria. (Cath. En. XII, 182).

Prussia's Wise Laws

In Prussia all church lands were confiscated, just as after the first partition, and the clergy as a body were made answerable for the political crimes of individuals. (The Cath. En. XII, 187).

BIGOTS ARE PERSECUTORS.

"At all times," remarks the Lewiston (Maine) Journal, "the conservative party, when strong enough to enforce its will, has been *a party of persecution.* It poisoned Socrates; it crucified Christ; it threw the Christians to the wild beasts in the Roman amphitheatre: *it established the Inquisition; it forced Galileo to confess that the earth stands still; it laid its paralyzing hand upon Columbus;* it kindled the fires of Smithfield; it gibbeted Quakers; it persecuted Arkwright; it laughed at Fulton, etc. (Plain Home Talk, by Dr. Foote, pg. 1039).

The popes and princes still preferred to follow the maxims of "the Prince" of Machiavelli,* rather than those of the "Christian Prince" of Erasmus. They still, as Erasmus said, treated the people too much as "cattle in the market." (Prot. Rev. by F. Seebohm, pg. 220).

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*Machiavellianism, proclaiming the right of the strongest or the most crafty. (The Cath. En. XIII, 334).

Bruno was not condemned for his defense of the Copernican system of astronomy, nor for his doctrine of the plurality of inhabited worlds, but for his theological errors.

Burned at the stake in the Campo dei Fiori in Rome 17 February, 1600. (Cath. En. III, 17).

Galileo. On the 21st of June, 1616, he was finally examined under menace of torture; but he continued to maintain his assertion that after its condemnation by the Congregation of the Index, he had never held the Copernican theory. (Enc. Brit., Vol. XI, pg. 409).

He was condemned, as "vehemently suspected of heresy," to incarceration at the pleasure of the tribunal, and by way of penance was enjoined to recite once a week for three years the seven penitential psalms. (Enc. Brit. Vol. XI, pg. 409).

On the eastern side of the Cottian Alps the Waldensian congregations were persecuted, but not broken up. In Calabria, when they received Protestant preachers, their congregations were *slaughtered without mercy, such as survived being sold as slaves.* (Hist. of the Christ. Church, by Fisher, pg. 334).

When the despots of Italy were mutilating their wretched captives and throwing them out in a helpless condition to the mercy of the elements, or brutally butchering men, women, and children, parading through the streets asses laden with the limbs of their victims, or torturing most horribly political prisoners, hunting them with boar hounds and watching with fiendish pleasure the dogs tear to pieces these luckless persons, consideration for the wounded must have been a virtue quite undreamed of. (Under the Red Cross Flag at Home and Abroad, by Mabel T. Boardman, pg. 23).

Ferdinand was known as a fanatical adherent of the Church of Rome and as a *cruel persecutor of the Protestants* of Styria. None the less the state officials of Bohemia, by not very scrupulous means, succeeded in persuading the estates to accept Ferdinand as heir to the throne and to consent to his coronation, which took place at Prague on the 17th of June, 1617. No doubt though the influence of Ferdinand, the policy of Matthias henceforth assumed a yet more pronouncedly ultramontane character. The king's councillors, all adherents of the Church of Rome, openly expressed their hope that the Catholic Church would soon recover its ancient hold over Bohemia. (Enc. Brit. Vol. IV, pg. 130-131).

The new king, however, was unequal to the task that confronted him, and after the Battle of White Mountain fled, leaving

his followers to their fate. *Many of the leading Protestants were executed, others were driven into exile, and their lands confiscated; the political and religious liberties of Bohemia were destroyed,* and even the national language began to decay. Over a hundred and fifty years later religious freedom was restored by the Edict of Toleration in the reign of Joseph II (1780-90). (Nelson's Enc. Vol. II, pg. 160).

The Catholic reaction lead to the Thirty Years' War.* (Kleiner Brockhaus, pg. 518).

In 1618 Bohemia was the starting point of the thirty years' war which brought such terrible disasters upon the whole of Germany. During this war the population of Bohemia fell from three millions to eight hundred thousand. The Hapsburg dynasty finally gained the victory. The nobility were punished for their treason either by execution or by banishment, with confiscation of property; the rebellious cities lost their freedom; the common people either emigrated or returned to the Catholic Faith. (Cath. Enc. Vol. II, 614).

By the Patent from the 1st of February, 1650, all non-Catholics had to be imprisoned, expelled or put to death. (Reform, Katol., by T. V. Bilek, pg. 230).

Note what kind of patents have the Roman priests!

Papal Patents—Massacres.

Material force and cruelty were employed, and the unbeliever was silenced by martyrdom. But neither material power nor the autocratic unity of the Roman Church was able to repress the growth of the human mind. (Hist. of Free Though, by Farrar, pg. 104).

The Abbot of Citeaux, who gave his spiritual and corporeal aid to the assault of Beziers, was for a moment made uneasy by the difficulty his men experienced in distinguishing between the heretics and believers at the storm of the town. At last he got out of the difficulty by saying, "Slay them all! The Lord will know his own." The same benevolent dignitary, when he wrote an account of his achievement to the Pope, lamented that he had only been able to cut the throats of twenty thousand. And Gregory the Ninth would have been better pleased if it had been twice the number. "His vast revenge had stomach for them all," and already

*Also the most Catholic, "Apostolic" state, Austria, fired the first shot in the World War.

a quarter of a million of the population were the victims of his anger. (Eight. Christ. Cent. by White, pg. 305).

The system of criminal law was everywhere brutal. Soon after the Peasants' War, *the Prince Bishop of Bamberg published a popular criminal law book* for the benefit of his subjects—his poor crushed peasantry among others—in which were inserted woodcut of thumb-screws, the rack, the gallows, the stake, pincers for pulling out the tongue, men with their eyes put out or their heads cut off, or mangled on the wheel, or suspended by the arms with weights hung on their feet, and so on, and then, to add to the terrors of another world (as if these humanly inflicted tortures were not enough), there was a blasphemous picture representing the day of judgment, and the hobgoblins carrying off their victims to hell. (Prot. Rev. by F. Seebohm, pg. 230-231).

It was the public profession of their faith (of the Waldensians) that provoked the bloody persecution in Provence in 1545, when twenty-two villages were burned, and *four thousand persons were ruthlessly massacred.* (Hist. of the Christ. Church by Fisher. pg. 333).

Massacre at Vassy, 1562. At this juncture the massacre of unoffending Huguenot worshippers at Vassy, by the soldiers of the Duke of Guise, and under the eyes of the duke, plunged the country into civil war. (Hist. of the Christ. Church, by Fisher, pg. 337).

Catherine de Medici and the Duke of Alva met at Bayonne in 1565. In this consultation great things were discussed; and it was decided by the wickedest woman and harshest man in Europe that government could not be safe nor religion honored unless by the introduction of the Inquisition and a general massacre of heretics in every land. A few months later saw the ferocious Alva beginning his bloodthirsty career in the Netherlands, in which *he boasted he had put eighteen thousand Hollanders to death on the scaffold in five years.* (Eight. Christ. Cent. by White, pg. 441).

Catharine, having failed to overthrow the Protestant cause in the open field, sought to accomplish her object by treachery. She entered into friendly relations with the Huguenots, partly, it is true, out of fear of the Guise family. After September, 1571, Admiral Coligny exercised great influence at Court, and was received with much show of affection by the young King and the Queen-mother. The marriage of Henry of Navarre, who had just succeeded his mother in his little kingdom, to Margaret of Valois, sister of Charles IX, seemed to promise an end to the period of civil strife. Then came the massacre of Saint Bartholomew's Day, Au-

gust 24, 1572, when two thousand Huguenots, among them Coligny, perished. (New Internat'l Enc. Vol. X, pg. 296-297).

Catholic Feast—Massacre

Saint Bartholomew's Day. This massacre of which Protestants were the victims occurred in Paris on 24 August, 1572 (the feast of St. Bartholomew), and in the provinces of France during the ensuing weeks.

The idea of a summary execution of the Protestant leaders . . . had long existed in the mind of Catherine de' Medici, widow of Henry II and mother of the three successive kings . . . it has also been entertained by her sons. . .

In 1569, Catholics and Protestants were in arms one against the other, and the Venetian ambassador remarked: "It is the common opinion that, in the beginning it would have sufficed to do away with five or six heads and no more." This same year Parliament promised a reward of 50,000 ecus to whoever would apprehend the Admiral de Coligny (1517-72), leader of the Calvinist party, the king adding that this sum would be awarded to him who would deliver up the admiral either alive or dead. Maurevel tried to overtake the admiral for the purpose of killing him but instead only assassinated one of his lieutenants. Thus we see that the idea of a summary execution of the leaders of Protestantism was in the air from 1560 to 1570.

It was conformable to the doctrine of political murder as it flourished during the sixteenth century when the principles of social morality and Christian politics elaborated by the theology of the middle ages, were replaced by the lay and half-pagan doctrine of Machiavellianism, proclaiming the right of the strongest or the most crafty. . .

This intervention caused Catherine to plan Coligny's assassination, and at a meeting to which she called Madame de Nemours, widow of the great Duke of Guise, it was decided that Maurevel should set a trap for the admiral. This was done, with the result that on the morning of 22 August, a musket-shot fired by Maurevel struck Coligny, although wounding him but slightly. . .

It was because the attack made on Coligny had failed that Catherine conceived the idea of a general massacre. "If the Admiral had died from the shot," wrote Salviati, the nuncio, "no others would have been killed." Those historians who claim the massacre to have been premeditated explain that Catherine had the marriage of Margaret and Henry of Bourbon solemnized in Paris

in order to bring the Protestant leaders there for the purpose of murdering them. . .

The Duke of Anjou claims that Charles IX, suddenly converted to the cause by Catherine's ardent importuning, cried out: "Good God! since you deem it well to kill the Admiral, I agree, but all the Huguenots in France must likewise perish, so that not one be left to upbraid me. . . ."

At any rate it was he (Charles IX) who, on 24 August, a little after midnight, ordered LeCharron, *Prevot des Marchands,* in charge of the Paris police, to call to arms the captains and bourgeois of the quarters in order that he (the king) and the city might be protected against the Huguenot conspirators. Catherine and the Duke of Anjou had previously secured the assistance of Marcel, former Prevot des Marchands. Whilst LeCharron, without any great enthusiasm, marshalled the bourgeoisie who were to quell a possible uprising of Huguenots, Marcel drew up the masses, over whom he had unlimited influence, and who, together with the royal troops, were to attack and plunder the Huguenots. The royal troops were especially *commissioned to kill the Huguenot nobles;* the mob, mobilized by Marcel, was to threaten the bourgeois troops in the case the latter should venture to side with the Huguenots. Charles IX and Catherine decided that the massacre should not begin in the city till the admiral had been slain, and afterwards Catherine claimed that she took upon her conscience the blood of only six of the dead, Coligny and five others; however, having deliberately fired the passions of the multitude, over whom Marcel had absolute control, she should be held responsible for all the bloodshed.

The Massacre. Toward midnight the troops took up arms in and around the Louvre, and Coligny's abode was surrounded. A little before daybreak the sound of a pistol-shot so terrified Charles IX and his mother that, in a moment of remorse, they despatched a nobleman to Guise to bid him refrain from any attack on the admiral, but the order came too late, Coligny had already been slain. Scarcely had the Duke of Guise heard the bell of Saint-Germain l'Auxerrois that he started with a few men toward the Coligny mansion. Besme, one of the duke's intimates, went up to the admiral's room. "Are you Coligny?" he asked. "I am." the admiral replied. "Young man, you should respect my years. However, do as you please; you will not be shortening my life to any great extent." Besme plunged a dagger into the admiral's breast and flung his body out of the window. The Bastard of Angouleme and the Duke of Guise, who were without, kicked the corpse and an Italian, a servant of the Duke of Nevers, cut off its head.

Immediately the king's guards and the nobles on the side of the Guises slew all the Protestant nobles whom Charles IX, but a few days previously, when he wanted to protect the admiral against the intrigues of the Guises, had carefully lodged in the admiral's neighborhood. La Rochefoucould, with whom that very night Charles IX had jested till eleven o'clock, was stabbed by a masked valet: Teligny, Coligny's son-in-law, was killed on a roof by a musket-shot, and the Seigneur de la Force and one of his sons had their throats cut, the other son, a child of twelve, remaining hidden beneath their corpses for a day. The servants of Henry of Bourbon and the Prince of Couidi who dwelt in the Louvre were murdered under the vestibule by Swiss mercenaries. . .

After that the massacre spread through Paris, and Cruse, a goldsmith, Koerver, a bookseller, and Pezou, a butcher, battered in the doors of the Huguenot houses. A tradition, long credited, claims that Charles IX stationed himself on a balcony of the Louvre and fired upon his subjects. . .

On the following morning *blood flowed in streams;* the houses of the rich were pillaged regardless of the religious opinions of their owners. "To be a Huguenot," emphatically declares Mizeray, the historian, "was to have money, enviable position, or avaricious heirs." When at eleven o'clock in the morning the Prevot Le Charron came to inform the king of this epidemic of crime, an edict was issued forbidding a continuation of the slaughter; but the massacre was prolonged for several days more, and on 25 August Ramus, *the celebrated philosopher, was assassinated* in spite of the formal prohibition of the king and queen. The number of victims is unknown. Thirty-five livres were paid to the gravediggers of the Cemetery of the Innocents for the interment of 1.100 corpses; but many were thrown into the Seine. Ranke and Henri Martin estimate the number of victims in Paris at 2.000. In the provinces also massacres occurred. On the evening of 24 August, a messenger brought to the Provost of Orleans a letter bearing the royal seal and ordering him to treat all Huguenots like those of Paris and to exterminate them. "taking care to let nothing leak out and by shrewd dissimulation to surprise them all. . ." On 30 August he (the king) ordered the people of Bourges to kill any Huguenots who should congregate. . . .

In many places an excess of zeal led to an increase of brutality. Lyons, Toulouse, Bordeaux, and Ruen all had their massacres. So many Lyonese corpses drifted down the Rhone to Arles that, for three months, the Arlesians did not want to drink the river water. . . The number of victims in the provinces is unknown, the figures varying between 2.000 and 100.000. . . (The Cath. En. XIII. 335).

The Holy See and the Massacre. A. Pius V, being constantly informed in regard to the civil wars in France and the massacres and depredations there committed, looked upon the Huguenots as a party of rebels. . . In 1569 he had sent Charles IX, 6,000 men under the command of Sforza, to help the royal troops in the third religious war; *he had rejoiced over the victory at Jarnac** (12 March), and on 28 March had written to Catherine de' Medici: "If Your Majesty continues openly and freely to fight the enemies of the Catholic Church *unto their utter destruction*, divine help will never fail you." After the Battle of Moncontour in October, 1569, he had begged the king thenceforth to tolerate in his states the exercise of Catholicism only "otherwise," he said, "your kingdom will be the bloody scene of continual sedition." The peace concluded in 1570 between Charles IX and the Huguenots caused him grave anxiety. He had endeavored to dissuade the king from signing it and had written as follows to the Cardinals of Bourbon and Lorraine: "The King will have more to fear from the hidden traps and knavishness of the heretics than from their barefaced brigandage during the war." What Pius V wanted was an honest, open war waged by Charles IX and the Guises against the Huguenots. (The Cath. En. XIII, 336).

Nuncio Initiator of the Massacre

When he (the nuncio) was endeavoring to dissuade the king from Margaret's marriage to Henry, the king said: "I have no other means of revenging myself on my enemies and the enemies of God." This fragment of the interview has furnished those who hold that the massacre was premeditated with a reason for maintaining that the solemnizing of the nuptial in Paris was a snare *prearranged with the concurrence of the papal nuncio.* (The Cath. En. XIII, 336).

Pope Rejoices on Hearing of the Massacre

Salviati, Nuncio at Paris in 1572. At the time of the Massacre of St. Bartholomew, Salviati, *a relative of Catherine de' Medici, was the pope's nuncio at Paris.* In December, 1571, Pius V had entrusted him with a first extraordinary mission, and at the time Catherine, according to what was subsequently related by the Venetian Ambassador, Michaeli, "had secretly bade him tell Pius V that he would soon see the vengeance that she and the king would visit upon those of the religion (of the Huguenots) . . ." on 8 September, 1572, three weeks after the massacre. Cardinal Como, Sec-

*Jarnac, a town of Western France.

retary of State to Gregory XIII, wrote to Salviati: "Your letters show that you were aware of the preparations for the blow against the Huguenots long before it was dealt. You would have done well to inform His Holiness in time." In fact on 5 August, Salviati had written to Rome: "The Queen will rap the Admiral's knuckles if he goes too far," (donnera a l' Admiral sur les ongles), and on 11 August: "Finally, I hope that God will give me the grace to announce to you something that *will fill His Holiness with joy and satisfaction.*" (The Cath. En. XIII, 336).

Notwithstanding that Salviati was Catherine's relative and that he was maintaining a close watch. (The Cath. En. XIII, 337).

The very morning of the day that Beauvillier had brought him Salviati's letter, the pope held a consistory and announced that "God had been pleased to be merciful." Then with all the cardinals he repaired to the Church of St. Mark for the *Te Deum*, and prayed and ordered prayers that the *Most Christian King* might rid and purge his entire kingdom of the Huguenot plague. . . On 8 September a procession of thanksgiving took place in Rome, and the pope, in a prayer after mass, thanked God for having "granted the Catholic people a glorious triumph over a perfidious race. . ."

The Cardinal of Lorraine, who belonged to the House of Guise and resided in Rome, wished to insinuate that the massacre had been planned long ahead by his family, and had a solemn inscription placed over the entrance to the Church of St. Louis des Francais, proclaiming that the success achieved was an answer "to the prayers, supplications, sighs and meditation of twelve years;" this hypothesis, according to which the massacre was the result of prolonged hypocrisy, the outcome of a protracted ruse, was shortly afterwards maintained with great audacity in a book by Capiluli, Catherine's Italian panegyrist. (The Cath. En., XIII, 337).

Rome Celebrates Massacre

The attitude of Gregory XIII on receiving the news of the Massacre of St. Bartholomew. It was on 2 September that the first rumors of what had occurred in France reached Rome. Danes, secretary to Mandelot, Governor of Lyons, bade M. de Jou, Commander at Saint-Antoine, to inform the pope that the chief Protestant leaders had been killed in Paris, and that the king had ordered the governors of the provinces to seize all Huguenots. Cardinal de Lorraine, when thus informed, gave the courier 200 ecus and Gregory XIII gave him 1,000. *The pope wanted bonfires lighted in Rome*, but Ferals, the French ambassador, objected on the ground that official communication should first be received from the king and the nuncio. (The Cath. En. XIII, 337).

"Said Admiral," wrote the Cardinal de Bourbon ,"was so wicked as to have conspired to kill said King, his mother, the Queen and his brothers. . . He (the Admiral) and all the ring-leaders of his sect were slain . . . and what I most commend is the resolution taken by His Majesty to *exterminate this vermine.*" In his letter describing the massacre Salviati said: "I rejoice that it has pleased the Divine Majesty to take under His protection the King and the Queen-mother." (The Cath. En. XIII, 337).

Gregory XIII ordered a jubilee in celebration of both events and engaged Vasari to paint side by side in one of the Vatican apartments scenes commemorative of the victory of Lepanto and of the triumph of the *Most Christian King over the Huguenots.* Finally, *he had a medal struck representing an exterminating angel smiting the Huguenots with his sword, the inscription reading: Hugonottorum strages.*_ (The Cath. En. XIII, 337).

From Rome again Cardinal de Palleve wrote to Catherine de' Medici: "Madame, the joy of all honest people in the city is complete, and never was there more gladsome news than that of Your Majesty being free from danger." (The Cath. En. XIII, 338).

Maria de' Medici (1573-1642). Edmond Richer, syndic of the faculty of theology, developed the theory that the government of the Church should be aristocratical, not monarchical. Maria de' Medici decidedly opposed Richer.

After 1617, Maria de' Medici lived, with many vicissitudes, a life full of intrigue, which she sometimes carried to conspiracy.

Taking refuge in England (1638-41) with her son-in-law, Charles I, she was as a Catholic an object of suspicion to the Protestants of that country. (The Cath. En. X, 121).

Valtelline Massacre

In 1620 (19th July-4th August) the Spanish and Romanist faction (headed by the Planta family), massacred a great number of Protestants in the valley. (The En. Br. XXVII, 866).

During the violent political disputes which raged in the Grisons during the 17th century a revolt broke out in Val Tellina. The knight James of Grossoto marched into the valley in 1620 and a *large part of the Protestant population was killed (the Valtelline Massacre).* This led to a *war between the Protestant and Catholic* districts and their foreign allies, the final end of which was that the Val Tellina and the other Italian subject lands were lost to the Confederates. (The Cath. En. IV, 511).

The Tribunal of Preshov (Eperies)

Caraffa, a noble Neapolitan family, three members of which, Carlo (1519-16), Antonio (1538-91), and Giovanni, were entrusted with the temporal administration of church affairs. The ablest, Carlo, served in the armies of Charles V of Germany and Henry II of France, and became a cardinal. Their uncle, Pope Paul IV, stripped the Colonnas of their possessions to enrich his nephews but subsequently was compelled by public opinion to banish them from Rome. His successor, *Pius IV, caused them to be put to death.* Another member of the family, Antonio (d. 1693), was an Austrian field-marshal. As governor of Hungary, he presided over *the tribunal of Eperies, which tried the partisans of Tokoly* (q. v.). *So great was his cruelty that his name was execrated in Hungary,* and he was recalled in 1687. (Nelson's Vol. II, pg. 521-522).

IRELAND'S MISFORTUNE DUE TO CATHOLICISM.

Far more formidable than the rebellion of Desmond, or even than that Shane O'Neill, was the rebellion of Hugh O'Neill, Earl of Tyrone. No such able Irish chief had appeared since Brian Boru. Cool, cautious, vigilant, he laid his plans with care and knew how to wait patiently for results. Never impulsive, never boastful, wise in council and wary in speech, *from his long residence in London* in his youth he learned dissimulation, and was as crafty as the craftiest English minister. Repeatedly he foiled the queen's diplomatists in council as he did her generals in the field, and at the Yellow Ford (1598) gained the greatest victory ever won in Ireland over English arms. What he might have done had he been loyally supported it is hard to say. For nearly ten years he continued the war: he continued it after *his Spanish allies* had brought upon him the disaster of Kinsale: after his chief assistant, O'Donnell, had been struck down by an assassin's hand: after Carew had subdued Munster, and Mountjoy had turned Ulster into a desert; after *the Irish chiefs had gone over to the enemy. And when he submitted it was only on condition of being guaranteed his titles and lands;* and by that time Elizabeth, who hated him so much and so longed for his destruction, had breathed her last. (Cath. Enc. Vol. VIII, pg. 102).

Dr. Roucek's Contradictions

It is impossible for Cromwell to kill thousands of Catholics and at the same time send them as slaves to Barbados. Further, Dr. Roucek contradicts himself when he says, that Cromwell returned from Barbados, which means that he did not send them there, but that he was with them. It is not true that the Irish came to Bar-

bados as slaves but as rebels, and as such in any Catholic country would be shot.

Barbardos the Best Island in the New World.

Dr. Roucek does not know the island of Barbados, but I was there and I would like any time to be sent there, because that is earthly paradise. Of this I give proof in Encyclopedia Britanica, Vol. 3-4, pg. 380: "The climate of Barbados is pleasant. The absence of swamps, the porous nature of the soil, and the extent of cultivation account for the freedom of the island from miasma. Fever is unknown. The climate has a beneficial effect on pulmonary diseases, especially in their earlier stages, and is remarkable in arresting the decay of vital power consequent upon old age. Barbados is one of the most densely populated areas in the world."

Barbados, the most easterly of all the West India islands, appears never to have had any aboriginal inhabitants. In 1627, some English families settled there, but without any authority from the government. Two years after, a regular colony was established in the island by the Earl of Carlisle. The whole surface was covered with enormous trees, but the industry and perseverance of the British settlers soon cleared the soil to such a degree as to make it one of *the most productive territories* belonging to that nation in this quarter. (A Pict. Hist. of America, by Goodrich, 171).

Cromwell Fought Pope in Ireland

Under James I and Charles I, the Catholic clergy having been now stripped of all their property, and the laity of a considerable portion of their's, some *toleration was extended by the government to Catholic worship.* The terrible rising of 1641 was the commencement of a war of eleven years, ending with the surrender of Galway in 1652. Innocent X sent the Archbishop of Fermo (Rinuccini) as his nuncio to Ireland in the autumn of 1645, *with considerable supplies of arms and money.*

Cromwell transported his victorious army to Ireland in 1649, and by several successful sieges, followed by bloody military executions, broke the strength of resistence. The conquest of the island was completed by his lieutenants. (Addis, Catholic Dictionary, 471).

Catholic Dictionary Accuses the Catholic Irish

More than 300 clergy were put to death by the sword or on the scaffold, more than 1,000 were sent into exile.

All these horrors the Puritans pretended to justify, as done in

retaliation for *the massacre of Protestants in 1641.* That a great number of persons were cruelly put to death at the time of that rising is undeniable; but, as Lingard points out, the main object pursued was not the murder of Protestants, but the recovery of the confiscated lands. He significantly adds *"That they (the Irish) suffered as much as they inflicted cannot be doubted."* (Addis, Cath. Dictionary, 471).

Catholic Country—Weak

"Cromwell's campaign (1649-1650) showed how easily a good general with an efficient army might conquer Ireland. Resistence in the field was soon at an end." (Enc. Brit. Vol. 13-14).

"The system of despotism which Cromwell built up had been seized by a knot of adventurers, and with German and *Italian mercenaries* at their disposal, they rode roughshod over the land." (Hist. of the Christ. Church, by Fisher, pg. 357).

Catholic Clergy Cromwell's Spies

"Measures of great severity were taken against Roman Catholic priests; but it is said that Cromwell had great numbers in his pay, and that they kept him well informed. All classes of Protestants were tolerated. Commercial equality being given to Ireland, the woolen trade at once revived, and a shipping interest sprang up. A legislative union was also effected, and the Irish members attended at Westminster." (Enc. Brit., Vol. 13-14, pg. 778).

Protestant Cromwell had Roman priests as his spies, just as the Magyars in Slovakia have them still now. Further we see that Cromwell in every way improved Ireland, and gave her the same rights as other subjects of the Kingdom. The prosperity is seen also in the extraordinary growth in population.

Cromwell Not Tolerant Only to Rebels

Oliver Cromwell was declared Lord Protector in 1653, and ruled with subservient Parliaments till his death (1658). His policy was the French alliance against Spain abroad and *toleration for all except Catholics at home.* Repeated rebellions, however, forced him to withdraw toleration from Episcopalians. (The New Int. En. VII, 94).

After the downfall of the English monarchy and the execution of Charles I, the Independents, of whom *Cromwell* was the chief, attained to supreme power in the State. He *was more favorable to religious liberty than most of his contemporaries.* (Hist. of the Christ. Church, by Fisher, pg. 484).

Cromwell succeeded by force of arms in making England universally feared. (New Int. Enc. Vol. V. pg. 603).

The energy of the Protector gave to England a commanding influence abroad. "She was the head of the Protestant interest. All the reformed churches scattered over Roman Catholic kingdoms acknowledged Cromwell as their guardian." The Huguenots of Languedoc, says Macaulay, were rescued from oppression "by the mere terror of that great name. The pope himself was forced to preach humanity and moderation to popish princes; for a voice which seldom threatened in vain had declared that unless favor were shown to the people of God, the English guns should be heard in the Castle of St. Angelo." (Hist. of the Christ. Church, by Fisher, pg. 485).

England, which was only great when it assumed its place as bulwark and champion of the Protestant faith. (Eight. Christ. Cent. by White, pg. 477).

Cromwell brought Scotland and Ireland (or the Protestant part of Ireland) into legislative union with England, the first union of the three kingdoms, and gave them free trade and a better administration of justice. (New Int. Enc. Vol. V, pg. 601).

Catholic Priests Expelled From the Most Catholic Countries

Pombal determined to put down the Jesuit influence in Portugal. He began, in 1757, by dismissing the Jesuit chaplains of the royal family, and by replacing them with ordinary priests. Other measures conceived in the same spirit followed. An attempt was made to assassinate the king. He was wounded, but not mortally. Some of the highest nobles, women as well as men, were arrested and brought to the scaffold. Jesuits with whom they were intimate were accused, without sufficient proof, of complicity in the plot. The whole society was charged with treasonable intentions. A decree was issued by which they were deposed from their places in all schools and universities, and banished in a body from Portugal and from its dependencies. They were conveyed to Italy in crowded ships, in which they endured much hardship. (Hist of the Christ. Church, by Fisher, pg. 502).

The same year (1767) Spain adopted a like measure, both for herself and for her colonies. *From Spain alone nearly six thousand priests were deported at once*, under circumstances that necessarily involved great suffering. The same measure was adopted by Naples and Parma. (Hist. of the Christ. Church, by Fisher, pg. 502).

The Enemy's Opinion in Favor of England

At Dublin he (Franklin) had been greeted with the irresistible welcome which Irishmen bestow upon those to whom they wish to do the honors of Ireland. He had spent in Scotland the six happiest weeks of his life; and there, if circumstances had permitted, he would gladly have passed the rest of it. And as for England, "Of all the enviable things," he said, "I envy it most its people. Why should that pretty island, which is but like a stepping-stone in a brook, scarce enough of it above water to keep one's shoes dry, enjoy in almost every neighborhood more sensible, virtuous, and elegant minds than we can collect in ranging a hundred leagues of our vast forests?" (The American Revolution, Franklin & The Letters, to Trevelyan, pg. 167-168).

No Catholic Faith to the Non-Catholic

And indeed it is not too much to say that British Catholics have, in great measure, *to thank the two last Catholic soverigns for the strong feeling which so long existed against them throughout the nation*, and which even now, has not wholly disappeared. *The severities of Mary* appeared to give countenance to the popular Protestant opinion that Catholics rely chiefly on the argument from fire and are always ready, if they can, to burn dissidents for their religious belief. *The conduct of James II seemed an object less on confirmatory of the vulgar conviction that Catholics are not bound to keep faith with heretics,** and that any violation of law, any "crooked and indirect bye-ways" are justifiable means to the end of advancing the Catholic religion. (Cath. Enc. Vol. V, pg. 452).

Loyal Catholic—Unloyal Englishman

And the "Letter to the Duke of Norfolk" (1875) in reply to Gladstone's pamphlet on the Vatican decrees which appeared in 1874, may be said to have made an end of the old error that *a loyal Catholic cannot be a loyal Englishman.* (Cath. Enc. Vol. V, pg. 456).

It is not true that Catholics in England had no right at all up to the 20th century. But if that were true, then the fact remains that England became the most powerful country in the world by suppressing Catholicism. Moral: If we want to make our nation great, must consider Catholicism as an enemy of the state. If we want to make ourselves happy, then we must down Catholicism in ourselves.

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*Remember Sigismund's words to Huss.

Puritans Persecuted by Papists

Charles I (1625-1649). He married a papist, a French lady, of haughty spirit, and a great wit and beauty, to whom he became a most uxorious husband. By this means the court was replenished with papists, and many who hoped to advance themselves by the change turned to that religion. All the papists in the kingdom were favored, and, by the king's example, matched into the best families; the Puritans were more than ever discountenanced and persecuted, insomuch that many of them chose to abandon their country. (Hist. of the Christ. Church, by Fisher, pg. 400).

There is no reason to doubt that he was a sincere Protestant, but his conduct was such as to excuse the suspicion that he was not. His treatment of papists, as was true of James I, was vacillating. Now the laws against them would be executed, and now the enforcement of them would be illegally suspended by the king's decree. It was characteristic of him, that, after the rupture with Spain, he sent troops, in 1625 to aid Louis XIII in the capture of Rochelle, thus giving great offense to the Protestants, while he arranged that there should be a mutiny against the captains of his vessels when they were to sail. The detection of this double-dealing was one of the causes that brought on war between England and France. (Hist. of the Christ. Church, by Fisher, pg. 401).

Charles II, and to realize the dominant temper of the English nation. Idle, voluptuous, and good-humoredly cynical, Charles certainly was; but he possessed deep knowledge of human nature, great political tact, and remarkable tenacity of purpose. That he preferred the Catholic religion to any other, is certain; and he was glad to embrace it on his death-bed. (Cath. Enc. Vol. V, pg. 450).

No More Catholic Lords

The Second Test Act, passed through his exertions in 1678, rendered Catholics incapable of sitting in Parliament, and thus deprived twenty-one Catholic peers of their seats in the House of Lords. (Cath. Enc. Vol. V, pg. 451).

In 1681 Oliver Plunket, the Archbishop of Armagh, was executed at Tyburn, after a mock trial. His was *the last blood shed for the Catholic religion in England.* (Cath. Enc. Vol. V, pg. 451).

Freedom to the Catholics

Canada was under a military government from 1760 to 1764, and under a sort of provisional government, organized in pursuance of a proclamation by George III, from 1764 to 1774, when

the British Parliament passed an important measure known as 'The Quebec Act' (q. v.), which extended the province to the Ohio and Mississippi Rivers, provided that Roman Catholics should not be interfered with in their religion. (New Int. Enc. Vol. IV, pg. 117).

In this year, 1778, the first Catholic Relief Act was passed. It repealed the worst portions of the Statute of 1699, and set forth a new oath of allegiance which a Catholic could take without denying his religion. (Cath. Enc. Vol. V, pg. 453).

The "Catholic Emancipation bill," which was passed in 1829, which admitted Catholics to Parliament and other public offices. (Hist. of the Christ. Church, by Fisher, pg. 549).

Some Reasons for Non-Tolerance

A singular instance of overmastering anti-Catholic prejudice prevailing in the nation is supplied by the monument erected by the Corporation of London to commemorate the Great Fire of 1666. It bore an inscription in which Catholics were accused of being the authors of that calamity. (Cath. Enc. Vol. V, pg. 450).

Father Norbert, the delegate of the Capuchins, carried their complaints to Rome, which caused Benedict XIV to prohibit, in the strictest manner, the objectionable rites. Norbert published an historical account of these controversies in the East. After this, *his life was not considered safe by the pope himself, so that he took up his abode in Protestant lands* until the Jesuits were driven from Portugal. (Hist. of the Christ. Church, by Fisher, pg. 501).

In 1756 the exiled Acadians, of whom nearly 2,000 had landed in Massachusetts, were denied the services of a priest because, as Governor Hutchinson declared, "the people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests." The Boston "Town Records" (1772, pp. 95-96) while admitting that toleration in religion was "what all good and candid minds in all ages have ever practiced" excluded "*Roman Catholics*" *because their belief was "subversive of society.*" (Cath. Enc. Vol. II, pg. 703).

Other immigrants came as bond slaves or "redemptioners" and were not so steadfast in the Faith as Goody Glover. Their environment precluded any open manifestation of their religion or the training of their children in its precepts. As an instance of many such may be cited the famous Governors Sullivan of Massachusetts and New Hampshire. Their grandfather was one of the "Wild Geese" who fled with Searsfield from Limerick to France. His son married Margaret Brown, a fellow "redemptioner," and

with their six children all drifted into Protestantism. One of their sons, General John Sullivan, of Revolutionary fame, writing on 5 September, 1774, of the "Quebec Act" that gave religious freedom to the Catholics of Canada under British rule, denounced these coreligionists of his grandfather as "*determined to extirpate the race of Protestants from America to make way for their own cursed religion.*" (Cath. Enc. Vol. II, pg. 703).

Huguenot schools were suppressed, and all children were to be baptized and brought up in the Roman Catholic faith. All Huguenots, except ministers, were prohibited from going abroad, and the property of those who had already gone was declared forfeited unless they returned within four months. In carrying out this harsh decree *the most savage persecution was indulged in.* Torture, hanging, *insults worse than death to women,* the galleys and imprisonment for life were the ordinary occurrences for the next sixty years. (See Dragonades). The number of Huguenots who fled from France at this period (1702) has been estimated as high as 600,000. (New Internat'l Enc. Vol. IV, pg. 88).

Louis XIV's Minister of War, the Duke de Louvois, was responsible for *the cruel measures taken to compel the Protestants to renounce their faith* and enter the Roman Church. Armed expeditions marched through the provinces demanding of the Huguenots in the small towns and villages that they should abjure their faith. Foremost among the armed force rode dragoons, who, *on account of their barbarity*, had the unenviable honor of giving a name to the persecutions. It was the custom to quarter the dragoons in the houses of those Huguenots who showed themselves particularly obstinate in denying the doctrines of Catholicism. The outrages committed by a brutal soldiery, free from all restraint, and, in fact, encouraged in their licentious conduct, made life with honor impossible for the Huguenots and drove thousands of families out of the country or into the bosom of the Church. Louis was delighted to find that from two hundred and fifty to four hundred Protestants were being converted daily, and in consequence, on October 22, 1685, a few months after the date of the first of the persecutions, he revoked the Edict of Nantes (q. v.) that the good work might be fully accomplished. (New Internat'l Enc. Vol. VI, pg. 426).

Camisards. The ruthless cruelties of the ministers and troops (dragonnades) of Louis XIV, produced at first many converts to Roman Catholicism, while others fled from their native land; but a stern and fanatical minority, consisting for the most part of those who were too poor to escape, held out in the mountains, and at last (1702) slew the Abbe du Chayla, for fifteen years their merciless persecutor. Then, under the daring leadership of Roland and

Jean Cavalier, the latter a youth of eighteen, the rising took shape. (Nelson's Enc. Vol. II, pg. 468).

Protestant Generosity Toward Catholics

Douai was seized by the French Revolutionary Government in 1793. The English Benedictine houses in France also disappeared. The closing of the English Catholic colleges in France was, however, to some extent compensated by the influx of clergy from that country. No less than eight thousand of these confessors of the Christian Faith sought the hospitality of Protestant England, and it was ungrudgingly given. The King's House at Winchester sheltered a thousand of them, and for several years a considerable sum was voted for their relief by Parliament and was largely supplemented by voluntary subscriptions. A certain number of these priests sought and found work on the English Mission. By far the greater part of them returned home when Napoleon had concluded his Concordat with the Holy See and re-established Christian worship in France. (Cath. Enc. Vol. V, pg. 453-454).

From the congregation they collected $16,000. Members of the leading Protestant families headed by President John Adams added $11,000 to this, and from Catholics in other places and other sources $5,500 more was received. The famous architect, Charles Bulfinch, also a Protestant, who designed the capitol at Washington and the State House in Boston, supplied the plans without charge for a brick building 80 feet long and 60 feet wide of Ionic style, severely simple but impressive. Ground was broken for it on St. Patrick's Day, 1800, and it was ready for dedication 29 September, 1803, having cost $20,000. (Cath. Enc. Vol. II, pg. 704).

Norway. There are a number of Catholic schools towards which the Protestant population has shown itself friendly. (Cath. Enc. Vol. XI, pg. 120-121).

Catholics Admit Protestantism Is Better

Nevertheless, the independence of the European colonies has not greatly affected the position of the Church in America. In the United States the Church has flourished under the republican form of government. In Spanish America the new conditions have affected the Church more markedly, and not always beneficially. The lack of stability in the political conditions of Spanish American States has so often influenced the deportment of their governments towards the Church that sometimes *persecution has resulted, as in Mexico.* (Cath. Enc. Vol. I, pg. 415).

If there were no Catholics the Protestants would be better, and if there were no Protestants the Catholics would be worse.

PROTESTANT FRANCE HELPED AMERICA

Huguenots the Better People

Though Henry IV, convinced that the French were a Catholic people and would never accept a Protestant sovereign, abjured his faith on political grounds, his reign was one of broad toleration, and *his great Minister, Sully, was a Huguenot.* (New Internat'l Enc. Vol. X, pg. 297).

The Peace of Alais, June 27, 1629, put an end once for all to the Huguenots as a political party. Richelieu was a great statesman and politician, and when the political power of the Huguenots was broken, he endeavored by conciliation to attach to the State these people, *of whom some were the best and most useful in France.* (New Internat'l Enc. Vol. X, pg. 298).

Gustavus Adolphus was maintained largely by French subsidies, and after 1635 it was French aid that made possible the victorious campaigns of Bernhard of Weimar, Torstenson, and Baner. (The New In. En. VIII, 158).

The social disaffection in the last century (the 15th) in France incensed the mind against the Church that supported alleged public abuses, until it blinded a Voltaire from seeing any goodness in Christianity. (Hist. of Free Thought, by Farrar, pg. 15).

Voltaire, 1694-1778. On the continent of Europe the spirit of rationalism found an incarnate expression in Voltaire. He "was the very eye of the eighteenth century illumination." (Hist. of the Christ. Church, by Fisher, pg. 618).

The suppression of the Jesuit order in 1773, and the political revolution which convulsed France and Europe, and curtailed for a time the power of the Roman See. (Hist. of the Christ. Church, by Fisher, pg. 582).

The lack of religious earnestness on the part of its rulers had left an open course for the progress of free-thinking. Under them, religion had well nigh lost its power among the middle and lower classes of the French population. (Hist. of the Christ. Church, by Fisher, pg. 527).

French Writers Anti-Catholic Before Washington

We have stated that by the middle of the century the infidel writers turned their attention from the attack on the church to that

on the state; and had already made such impression on the government, that it joined them in expelling the Jesuits. *For more than a quarter of a century before the Revolution the literary writers were infidel.* (Hist. of Free Thought, by Farrar, pg. 188).

The career of French Protestantism has been very closely interwoven with the modern political development of the country. Though a small minority, it has always been aggressive and resolute in maintaining his position. Many distinguished men have appeared in its ranks throughout its history. In education, law, finance, and reform it has taken a prominent part. In the founding of savings banks, the abolition of slave trade, the revival of various industries, *French Protestants have ever been foremost*, and today are a very influential element throughout France. (New Internat'l Enc. Vol. X, pg. 300).

The French Monasteries were suppressed (1880), the scattered Franciscans reassembling in Italy.

The French Revolution was an uprising against the privileged classes—the king, the nobles, and *the clergy*.. (Hist. of the Christ. Church, by Fisher, pg. 527).

Huguenots, the name generally given to the French Protestants of the 16th, 17th and 18th centuries. The turning-points in their history were—(1) the outbreak of the civil religious wars in 1562; (2) the Edict of Nantes, by which toleration was guaranteed to them in 1598; (3) the revocation of the Edict of Nantes by Louis XIV in 1685. They were placed on a footing of perfect equality with the rest of the population by the revolution of 1789. (Nelson's Enc. Vol. VI, pg. 290).

Catholic Religion Abolished

In January, 1793, they condemned the king, Louis XVI, to death. The emigration of the nobles and priests, and the aggressive measures of the foreign powers for the suppression of the republic, infused a fanatical violence into the minds of the ardent revolutionists. *The Catholic religion was formally abolished*, as being hostile to the French Republic. (Hist. of the Christ. Church, by Fisher, pg. 528).

LaFayette Was a Protestant

After the establishment of independence, he returned to his native country, where he bore a leading part in the transactions of the French revolution. (A Pict. Hist. of America, by Goodrich, pg. 751).

LaFayette did not appear again prominently in public life until 1787, though *he did good service to the French Protestants,* and became actively interested in plans to abolish slavery. (Enc. Brit. Vol. 15-16, pg. 66).

"In the Constituent Assembly he pleaded for the abolition of arbitrary imprisonment, for religious tolerance, for popular representation, for the establishment of trial by jury, for the gradual emancipation of slaves, for the freedom of the press, for the abolition of titles of nobility, and the suppression of privileged order." (Enc. Brit. Vol. 15-16, pg. 66).

This race, however, had powerful advocates of their own class in France, who, through the means of Brissot, *LaFayette and Robespierre,* the leading members of the society called "Friends of the Blacks." (A Pict. Hist. of America, by Goodrich, pg. 190).

"He took a prominent part in the celebration of July 14, 1790, the first anniversary of the destruction of the Bastille." (En. Br. 15-16, pg. 66).

He was the friend of liberty as well as of order, and when Louis XVI fled to Varennes he issued orders to stop him. (En. Br. 15-16, pg. 66).

From 1818 to 1824 he was deputy for the Sarthe, *speaking and voting always on the Liberal side, and even becoming a carbonero.* During the revolution of 1830 he again took command of the National Guard and pursued the same line of conduct, with equal want of success as in the first revolution. In 1834 he made his last speech—on behalf of Polish political refugees. (En. Br.., 15-16, pg. 66).

Spain's Aims: Mississippi, Florida, Gibraltar, Portugal

If Spain could also be induced to attack, because of her own danger from British aggression, the two states, striking while England was weakened by the rebellion in her colonies. might hope to reduce her power and regain their own prestige. *A quarrel between Spain and Portugal, in which England interfered in the latter's behalf,* was most opportune in causing Spain to look with favor upon a proposal by Vergennes to aid the rebellious American colonies. (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 204).

But though the attitude of the French court toward the Americans was friendly, and though it continued to send secret aid, and to exert a favorable influence upon Spain, yet it could not be induced to abandon its outward appearance of neutrality until after

the news of Burgoyne's surrender arrived. Then the real purpose of the French government was revealed. On the 6th of February, 1778, the treaties were signed, and in the following summer war between France and England began. *The influence of France under the family Compact was also persistently used to bring Spain into the alliance.* The latter was naturally hostile to England, but her aversion to colonial revolts and her desire to substitute mediation for war kept her from declaring against England until April. 1779. (Enc. Brit. Vol. XXVII, pg. 680).

Early in May, 1776, Vergennes secured the king's consent to a loan to America of one million livres, and at the same time he tried to get a like loan from Spain, to whose chief minister the Marques de Grimaldi, he had already communicated his reasons why France and Spain should join in aiding America. He succeeded in getting the loan, though *Spain assumed an attitude of hostility to England, not so much for revenge as because the American war would give her an opportunity to attack and annex Portugal while England was too weak to oppose.* This difference in motive became of great importance a few months later. (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne. pg. 210).

He at once formally proposed in the cabinet that France and Spain should begin open war. The French cabinet approved. and Grimaldi. the premier of Spain. who had been prepared for this move by months of sinuous and intricate correspondence, replied (October 8. 1776) to the proposition that *Spain approved, wishing only that the annexation of Portugal might be considered her chief object.* (The American Nation: A History. Vol. 9. by Claude Halstead Van Tyne, pg. 214).

Thenceforth, France delayed chiefly in the hope of getting Spain to join in the alliance with America. (The American Nation: A History. Vol. 9. by Claude Halstead VanTyne. pg. 222).

The Commissioners to France and Spain were to offer to Spain a treaty like that offered to France for commerce. and to offer *to help Spain to capture Pensacola.* provided that the United States might have the navigation of the Mississippi and the use of the harbor of Pensacola; and to promise further. if it was true that *the King of Portugal had expelled or confiscated American vessels.* that the United States would declare war against him. provided that France and Spain would agree to this and support it. (The Financier & the Finances of the Amer. Rev. by Summer. pg. 168).

Spain, owing to changes in the government of Portugal. which removed the irritating conditions that had aroused Spanish ire. was not so eager for war. In addition she had begun to fear that

independent America might be an ambitious and dangerous neighbor on the American continent. (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 223).

The one great temptation for Spain was the hope of regaining Gibraltar, and she first sought a cession of that from England as the price of peace. When that manoeuvre failed the Spanish minister, who had been greatly angered by France's treaty with America, turned again to Vergennes, and *offered alliance on terms that would almost ruin America's future—asking for Florida, the lands along the Mississippi, the exclusive navigation of that river, and even a peace in which the British should be left in control of Rhode Island and New York, thus sowing the seeds of future strife between England and America.* (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 310).

She wanted Gibraltar, she wanted to close the Mississippi, and she wanted to hear some proposition which would bear upon these definite desires. (The Financier & The Finances of the Amer. Rev. Vol. II, pg. 2).

France soon gained an ally in Europe. Bourbon *Spain had no thought of helping the colonies in rebellion* against their king, and she viewed their ambitions to extend westward with jealous concern, since she desired for herself both sides of the Mississippi. (Washington & His Comrades in Arms, by Geo. M. Wrong, pg. 203).

At the end of 1778 he was trying to get the biggest price that he could for joining in the war. France and Spain finally made an alliance, April 12, 1779. *Peace was not to be made until Gibraltar was recovered by Spain*, and it was agreed that France should approve of *the exclusion by Spain of the Americans from all the territory west of the Alleghanies. Spain had also most positively determined to exclude every one else from the use of the Mississippi River and to conquer Florida, so as to close the Gulf of Mexico against all other powers.* (The Financier & Finances of the Amer. Rev. by Summer, Vol. I, pg. 250).

The wished-for treaty between France and Spain was concluded April 12, 1779, with the aim of invading England, and recovering Minorca and the Floridas. It bound both powers not to make peace until Spain regained Gibraltar. To America this agreement seemed inconsistent with its convention with France, in which neither could make peace without the other's consent, for America was not bound to help conquer Gibraltar, if England should grant American independence before that conquest was accomplished. (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 311, 312).

The struggle for the West was not closed, however, for England's hopes were not yet extinguished, and Spain still had a covetous eye upon the domain between the Alleghanies and the "Father of Waters." When Spain was at last induced by France (1779) to unite in the war against England, she was allured by the hope of regaining Gibraltar and acquiring the region drained by the eastern branches of the Mississippi. *She united with France solely for her own interest, refusing to acknowledge America's independence,* or make a treaty with her except on the condition of her yielding to Spain the possession of the east bank of the Mississippi and the exclusive navigation of the river.

Upon declaring war against England, in May, 1779, Spain authorized her American governors to seize Natchez and the other British posts on the Mississippi. *She did not mean to aid America in gaining the western country, but to wrest it from Great Britain for herself.* Lord George Fermaine foresaw the Spanish plan, and sent orders to General Haldimand, in Canada, to anticipate the hostilities of Spain by sending a force to reduce the Spanish posts on the Mississippi and to attack New Orleans. (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 284, 285).

Though Spain did not dare, while an ally of France, to attack the territory in Kentucky and Tennessee, where the American settlers were actually in possession, yet she did send an expedition, January, 1781, to capture St. Joseph, a Michigan fort in British hands. The daring exploit was successful, and upon the temporary possession of this single post Spain was suspected of trying *to build up a claim to the western territory north as well as south of the Ohio.* (The American Nation: A History, Vol. 9, by Claude Halstead VanTyne, pg. 286, 287).

The Spaniards took the Bahama Islands in 1782; but Gibraltar, which had now been blockaded three years, proved impregnable. The capture of this mighty rock was Charles' passionate wish. "Is Gibraltar taken?" was his first question every morning. (Spain in History, by James A. Harrison, pg. 445, 446).

Congress fumed for a while; but as American affairs grew more desperate they became so eager for a treaty with Spain that, February 15, 1781, when the war had the gloomiest aspect, they instructed Jay, who had been sent to negotiate with Spain, to agree to give up the free navigation of the Mississippi below the thirty-first degree of latitude, and later even suggested giving up the back country. Jay never revealed these instructions, and *Spain fortunately never entered the French and American alliance*—a fact which made necessary a modification of the terms that America had made

with France, much to America's advantage. (The American Nation: A History, Vol. 9, by Claude Halstead Van Tyne, pg. 312).

But the "family Compact," on which the French alliance depended, ceased to exist when Louise XVI was deprived of power by his subjects. Of this conclusive evidence was given in 1791. Some English merchants had violated the shadowy claim of Spain to the whole west coast of America by founding a settlement at Nootka Sound. The Spanish government lodged a vigorous protest, but the French National Assembly refused to lend any assistance, and Floridablanca was forced to conclude a humiliating treaty and give up all hope of opposing the progress of Great Britain. This failure was attributed by the minister to the Revolution, of which he became the uncompromising opponent. The reforms of Charles III's reign were abandoned and all liberal tendencies in Spain were suppressed. But Floridablanca was not content with suppressing liberalism in Spain; he was eager to avenge his disappointment by crushing the Revolution in France. He opened negotiations with the emigres, urged the European powers to a crusade on behalf of legitimacy, and paraded the devotion of Charles IV to the head of his family. This bellicose policy, however, brought him into collision with the queen, who feared that the oubreak of war would diminish the revenues which she squandered in self-indulgence* (Enc. Brit., Vol. XXV, pg. 553).

The treasures of Spain were accordingly squandered by Charles V in attempts *to overturn the liberties of Germany*, and by the imbecile and arrogant Philip II, who imagined his feeble intellect equal to the task of *subjugating all Europe*. Spain was thus drained of men and money. The calamities of the country were increased by the bigot, Philip III, who wantonly expelled from his dominions a million of industrious Morescoes, who constituted the life of the Spanish manufactures. (A Pict. History of America, by Goodrich, pg. 133).

America Not Even Recognized But Humiliated by Spain

Jay, John (1745-1829), American statesman, the descendant of a Huguenot family, and son of Peter Jay, a successful New York merchant, was born in New York City on the 12th of December, 1745. (Enc. Brit. Vol. XV, pg. 294).

On the 27th of September, 1779, Jay was appointed minister

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*Spain never fought for the liberty of a people, and in the Great War, when Protestant England had declared war to protect Catholic Belgium, Catholic Spain did not move a finger. This was the only numerically great nation that kept outside of the distress of suffering, making money.

plenipotentiary to negotiate a treaty between Spain and the United States. He was instructed to endeavor to bring Spain into the treaty already existing between France and the United States by a guarantee that Spain should have the Floridas in case of a successful issue of the war against Great Britain, reserving, however, to the United States the free navigation of the Mississippi. He was also to solicit a subsidy in consideration of the guarantee, and a loan of five million dollars. *His task was one of extreme difficulty.* Although Spain had joined France in the war against Great Britain, she feared to imperil her own colonial interests by directly encouraging and aiding the former British colonies in their revolt against their mother country, and *she had refused to recognize the United States as an independent power.* Jay landed at Cadiz on the 22nd of January, 1780, but was told that he could not be received in a formally diplomatic character. In May the king's minister, Count de Floridablanca, intimated to him that the one obstacle to a treaty was the question of free navigation of the Mississippi, and for months following this interview the policy of the court was clearly one of delay. In February, 1781, Congress instructed Jay that he might make concessions regarding the navigation of the Mississippi, if necessary; but further delays were interposed, the news of the surrender at Yorktown arrived, and Jay decided that any sacrifice to obtain a treaty was no longer advisable. His efforts to procure a loan were not much more successful, and he was seriously embarrassed by the action of Congress in drawing bills upon him for large sums. Although by importuning the Spanish minister, and by pledging his personal responsibility, Jay was able to meet some of the bills, he was at last forced to protest others; and *the credit of the United States was saved only by a timely subsidy from France.* (Enc. Brit. Vol. XV, pg. 295).

In the winter of 1780-1781 Jay finally obtained a promise of a loan of $150.000 from Spain. He used $34.880 to pay bills drawn on him by Congress, which he had already accepted. In March he sent to the minister a list of bills due in April. He was told that these could not be paid, but that the rest of the $150,000 would be paid at the end of six months. On this promise he obtained a loan from a banker to meet the April bills, but was obliged to turn to Franklin to provide for the future. (The Financier & Finances of the Amer. Rev. by Summer, Vol. I, pg. 255).

At the beginning of 1781 there was great fear in America that peace would be made on the *uti possidentis* basis. This fear caused the southern colonies to diminish somewhat the firm opposition they had made to any concession to Spain about the navigation of the Mississippi, and Jay was authorized to give up the claim to

navigate the river below the parallel of thirty-one. *In Jay's long negotiations with the Spanish minister, he was placed in a most humiliating position.* The Spanish minister constantly held an attitude of expectation, as if waiting to see what offer would be made to him. When no offer was made, he treated the matter as if his time had been wasted, and on one pretext and another evaded an audience. When Jay explained the distressed position in which he was placed by the drafts of Congress. He employed a go-between at last, who frankly said to Jay, "You offer no consideration." (The Financier & Finances of the Amer. Rev. by Summer, Vol. I, pg. 256).

In November, 1781, Jay wrote another begging letter, on account of $31,809 bills to be paid the next month. *To this he never received any answer.* He therefore turned to Franklin, writing: "It seems as if my chief business here was to fatigue you and our good allies with incessant solicitations on the subject of the ill-timed bills drawn upon me by Congress. (The Financier & The Finances of the Amer. Rev. Vol. II, pg. 9).

Jay could only refer to the concession which he had made under the orders of Congress, about the navigation of the Mississippi; but Spain now treated this as a mere recognition of right, to which she allowed no value. March 2, 1782, Jay declared that he had nothing more to offer. The French minister at Madrid tried to persuade Florida Blanca to yield to the requests of the Americans. He wrote to Vergennes, March 30, 1782, that the American envoy was then in great distress on account of bills to the amount of $40,000 or $50,000, which had been protested. He thought that Florida Blanca was hostile to American independence. Florida Blanca, in fact, entertained the deepest dread and suspicion of the United States. In 1787 he prepared a secret memorial for the Council of State, which was in fact a program of Spanish policy for the immediate future. It covered all points of internal and external policy, and was, in many respects, remarkably enlightened. As to the United States, however, he bitterly refers to the claim to navigate the Mississippi, based on a treaty with England; expresses apprehension at the possible growth of a powerful neighbor to the Spanish possessions, and speculates on the chances of internal discord in the United States, which he thinks very great. It should be the policy of Spain to watch and foster this discord and profit by it. He never had a disposition to help the United States.

In April, 1782, Livingston wrote to Jay that the reasons of the Americans for sending a minister to Spain were "to solicit the favorable attention of his Catholic Majesty to a people who were struggling with oppression, and whose success or miscarriage could

not but be important to a sovereign who held extensive dominions in their vicinity."

These reasons weighed very little at Madrid.

April 30, 1782, Congress resolved that they were surprised that their offer about the Mississippi had been fruitless, and directed Jay to urge a speedy concession of an equivalent by Spain. August 7, *they resolved to make no treaty with Spain*—that is, they withdrew this offer.

In June Jay went to Paris, as one of the commissioners to negotiate the peace. This chapter of the attempt to get aid in Europe was then closed. Unfortunately, the payment of the $150,000, which was obtained through this humiliating negotiation, was in default for several years, which was more humilating still. (The Financier & Finances of the Amer. Rev. Vol. II, by Summer. pg. 10, 11).

Charles III (1716-1788). For his army he did practically nothing, and for his fleet very little except build fine ships without taking measures to train officers and men.

But his internal government was on the whole beneficial to the country. He began by compelling the people of Madrid to give up emptying their slops out of the windows, and when they objected he said they were like children who cried when their faces were washed. (Enc. Brit. Vol. V, pg. 926).

Charles III. King of Spain from 1759 to 1788. He was an ally of France in the Seven Years' War, and in 1763 was compelled to cede Florida to England, Louisiana being made over to Spain by France. *At the close of the American War of Independence Florida was restored to Spain.* (The New Int. En. IV, 516).

The king who for his own army did nothing, could not do something for a foreign army. The people who are children in the eyes of their own king, could not help America to become great.

John Jay Strongly Anti-Catholic After Visiting Spain

It is remarkable to find John Jay, otherwise most earnest in the fight for civil liberty, the leader in these efforts to impose religious tests and restraints of liberty of conscience upon his Catholic fellow-citizens. (Cath. Enc., Vol. XI, pg. 34).

This is not remarkable but very natural. All great statesmen acted in the same way: Cromwell, Franklin, Gladstone, Bismark, etc.

Spain Helps England Against America

West Florida was sold to France in 1795. After 1803 the United States asserted its title to the region between the Pearl River and the Perdido on the ground that it had formed part of Louisiana as held by France, Spain, and France again, in turn. In 1812 and 1813 United States troops took possession of the disputed territory. *Pensacola was garrisoned by the British in 1814 with the consent of the Spanish authorities,* but was taken by General Jackson in November of that year. (New Int. Enc. Vol. VII, pg. 746).

Spain Helps the Indians Against the United States

In East Florida Spain made no attempt to preserve order, and the country was overrun by white adventurers. Seminole Indians, and escaped slaves from the Southern States. Marauding bands of Indians and negroes crossed the frontier into Georgia, plundered and burned, and fled into Spanish territory beyond the reach of the United States authorities. Such reasons, as well as a natural hunger for land, made the Georgians anxious for the acquisition of the peninsula. In 1818 General Jackson, conducting operations against the Seminoles, invaded Florida, and after defeating the Indians, turned about and took Pensacola, *the Governor of which had been supplying the Seminoles with arms.* The town was restored to Spain; but in 1821 Florida, by virtue of a treaty concluded in 1819, passed to the United States, and in March, 1822, it was organized into a territory. (New Int. Enc. Vol. VII, pg. 746).

The Americans Gentle in Spite of the Catholic Unfairness

Daughters of the American Revolution, Society of. A woman's patriotic society, organized in Washington, D. C., October 11, 1890. It has for its objects the perpetuation of the memory of those who achieved American independence, the collection of relics of early American days, and the erection of monuments on historic sites. Membership is restricted to those women of whose ancestors at least one aided in establishing American independence. The society has admitted to membership about 40,000 women, organized into some 700 local chapters. These chapters are found in all of the states and territories excepting Idaho and Mississippi, Nevada, Arizona, and New Mexico, and there are also chapters in Canada, the Hawaiian Islands, and in Europe. (New Internt'l Enc. Vol. V, pg. 804-805).

Princess Eulalia is not even mentioned in the Cath. Encyclopedia; Daughters of American Revolution neither. Where there are 40,000 women, is a place for a princess too, but the gentleness of a society is not history of the United States.

Only Protestants Fought for Independence of the U. S.

The thirteen colonies which asserted their independence and compelled England after a long war to recognize it, *were chiefly populated by men of the English race, immigrants from England and from the Lowlands of Scotland.* (Imm. of Amer. 52).

The Dutch Reformed Churches continued, however, to enjoy their property and the protection of their rights undisturbed by the new Anglican foundation, the inhabitants of Dutch blood being then largely in the ascendant. This condition continued many years, for it is a fact that, when the Revolution occurred in 1776, the majority of the inhabitants of the Province of New York were, contrary to general belief, not of English descent. (Cath. Enc. Vol. XI, pg. 35).

The Germans Were Protestants From Palatinate (Imm. of Amer. 52).

When the Revolutionary War began, there were few Catholics in the United States. Perhaps their number did not exceed 26,000. (Cath. Enc. Vol. XV, pg. 163).

When American Independence was declared, there were few Roman Catholics outside of Maryland and Pennsylvania. In Maryland there were sixteen thousand, and in Pennsylvania about half of that number. (Hist. of the Christ. Church, by Fisher, pg. 580).

In a population of about 200,000, the Catholics of Maryland numbered at the close of the revolution 15,000: 9,000 adults, 3,000 children, and 3,000 slaves. (Cath. Enc. Vol. IX, pg. 760).

The English Roman Catholics had held themselves ready to emigrate if necessary throughout the reign of Elizabeth; but it was not until 1634 that they prepared a place for themselves in Lord Baltimore's grant of Maryland. (New Internat'l Enc. Vol. I, pg. 445).

The twenty Jesuits on the Maryland mission at the time of their order's suppression (1773) remained at their posts. (Cath. Enc. Vol. II, pg. 229).

The Society of Jesus was restored in the United States in 1806. (Cath. Enc. Vol. II, pg. 705).

Washington, D. C. The original Catholic inhabitants were mainly Maryland planters, *of English descent*, and their colored servants. (Cath. Enc. Vol. XV, pg. 559).

In 1798 there were 210 Catholics in Boston; 15 in Plymouth; 21 in Newburyport, and three in Salem. (Cath. Enc. Vol. II, pg. 704).

Human Rights Proclaimed by Baptists

The support which the Baptists lent to the patriotic cause, and *the proclamation of human rights* which was made on every hand, won a hearing for their demands, and rendered them, after tedious delays, successful. In Virginia, Patrick Henry, Jefferson, and Madison enlisted in their favor. In 1785, the statute of religious freedom was adopted, of which Jefferson deemed it a great honor to have been the author, by which intervention in matters of faith and worship was forbidden to the state. All denominations were thus put on a level, and none were taxed for the support of religion. (Hist. of the Christ. Church, by Fisher, pg. 560).

Presbyterians—Defenders of American Liberty

Prior to the Revolution, the Presbyterian Church had made a steady progress. *Its members were generally earnest defenders of the cause of American liberty.* John Witherspoon, a native of Scotland, an accomplished divine, and president of Princeton College, was a strong advocate of the Declaration of Independence, being a member of the Congress which passed it, and was afterwards influential in public affairs. (Hist. of the Christ. Church, by Fisher, pg. 571).

Few Irish Catholic in America Before the War of Independence

Early History. Early Irish emigration to America took place in three distinct periods, from 1621 to 1653; from 1653 to 1718, and from 1718 to 1775. *But the mistake must not be made, as it often is, that these immigrants were all Catholics.* Many of them were not, and those who were had few inducements to settle in the Puritan colony where their faith was held in detestation. (Cath. Enc. Vol. II, pg. 703).

Most of the Presbyterian emigrants from Scotland and Ireland, in the Caroline period, settled in East and West Jersey, Pennsylvania, Delaware and Maryland. (Hist. of the Christ. Church, by Fisher, pg. 571).

After 1732 large numbers of sturdy Scotch-Irish and Germans from Pennsylvania filled the Valley and Piedmont Virginia with dissenters, liberty-loving freehold farmers, restive under British oppression. (New Int. Enc. Vol. XX, pg. 165).

The United States has had Irish presidents but they were all Protestants.

No Irish Catholics in Washington's Army

In the book, "The American Revolution," by John Fiske, two volumes, of 650 pages, the word Irish is not even mentioned. In the book, "The Private Soldier under Washington," by Charles Knowles Bolton, of 258 pages, the word Irish is not mentioned.

Even those few Catholics that were in United States when it became independent, were not Irish, the proof of that is in the Catholic Encyclopedia, Vol. XV, pg. 559. Then it remains totally proved that the Irish fighters in Washington's Army are a fabrication of Dr. Roucek.

In the Catholic Encyclopedia under the subject, "War of the Revolution," the word "Irish" is not even mentioned.

The same encyclopedia, printed in New York, does not even mention the name of Washington, the Father of this Country.

The Catholic Encyclopedia in omitting Washington shows clearly how Catholicism teaches patriotism.

Only One Signer of the Declaration Gone Partly Through Catholic School

Of the fifty-six signers of the Declaration of Independence nine were born in Massachusetts, eight in Virginia, five in Maryland, four in Connecticut, four in New Jersey, four in Pennsylvania, four in South Carolina, three in New York, three in Delaware, two in Rhode Island, one in Maine, three in Ireland, two in England, two in Scotland, and one in Wales. Twenty-one were attorneys, ten merchants, four physicians, three farmers, one clergyman, one printer: sixteen were men of fortune. Eight were graduates of Harvard College, four of Yale, three of New Jersey, two of Philadelphia, two of William and Mary, three of Cambridge, England; two of Edinburgh, *and one of St. Omers.** (The Signers of the Declaration, by Dwight, pg. 1).

Charles Carroll of Carrollton (Ancestors of the Carryl's). His grandfather, Daniel Carroll, a native of Littamourna, in Ireland, *was a clerk in England*, in the office of Lord Powis, in the reign of James the Second. (The Signers of the Declaration, by Dwight, pg. 262).

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*Father Parsons recognized the need of a college intended in the first instance for the laity, and for this purpose he chose a spot as near as possible to England. St. Omer was twenty-four miles from Calais, in the Province of Artois, then subject to the King of Spain. (Cath. Enc. Vol. XIII, pg. 365).

His father took him when only eight years old to France, to be educated. After remaining there six years, he went to Rheims, to a college of French Jesuits, to pursue his studies in that seminary. There he continued but one year, and then was removed to the college of Louis Le Grand. Here he remained two years, and then went to Bourges to study law; and at the termination of a year's residence, he removed to Paris. Here he continued till 1757; and then left France, *and went to London, to study law in England.* For this purpose he took apartments in the Inner Temple. From England he returned to the place of his nativity in 1765, just about the time when the British ministry began to promulgate their system of measures, which eventually led to the independence of the American colonies. (The Signers of the Declaration, by Dwight, pg. 262-263).

As it is seen even he passed eight years' study in the Protestant England.

No Catholic Church in New York Before the Revolution

Father Jogues was the first priest to traverse the State of New York: the first to minister within the limits of the Diocese of New York. When he reached Manhattan Island, after his rescue from captivity in the summer of 1643, he found there *two Catholics, a young Irishman and a Portuguese woman,* whose confessions he heard. (Cath. Enc. Vol. XI, pg. 20).

An unexpired lease of lots at Barclay and Church Streets was bought from the trustees of Trinity Church, Thomas Stoughton, the Spanish counsul-general, and his partner, Dominick Lynch, advancing the purchase money, one thousand pounds, and there on 5 October, 1785, the corner-stone of St. Peter's, the first permanent structure for a Catholic Church erected in the State of New York, was laid by the Spanish minister, Gardoqui. The church was opened 4 November, 1786. (Cath. Enc. Vol. XI, pg. 21).

Finally, an Irish Capuchin, Father Charles W. Whelan, who had served as a chaplain in De Grasse's fleet, and was acting as private chaplain to the Portuguese consul-general, Don Jose Roiz Silva, took up also the care of this scattered flock, which numbered less than two hundred, and *only about forty of them practical in the observance of their faith.* (Cath. Enc. Vol. XI, pg. 21).

Dr. Connolly. He was a missionary priest rather than a bishop, as he wrote Cardinal Litta, Prefect of Propaganda, in February, 1818, but he discharged all his laborious duties with humility and earnest zeal. His diary further notes that he told the cardinal: "I found here about 13.000 Catholics. . . At present there

are about 16,000 mostly Irish; at least *10,000 Irish Catholics arrived at New York only within these last three years.* They spread through all the other states of this confederacy, and make their religion known everywhere. (Cath. Enc. Vol. XI, pg. 23).

Bishop Fenwick began, on 8 September, 1829, for the defense of the Faith, the publication of "The Jesuit, or Catholic Sentinel," one of *the first Catholic papers printed in the United States.* (Cath. Enc. Vol. II, pg. 705).

Catholics Fought Against the Independence of the U. S.

New Jersey and Pennsylvania were mainly settled by persecuted Quakers; but the latter offered an asylum to the Germans whom the sword of Louis the Fourteenth drove from the Palatinate. The French Huguenots, driven out by the revocation of the Edict of Nantes, scattered themselves from Massachusetts to Carolina. . . The oppressed Protestants of Salzburg came with General Oglethorpe to Georgia, *and the Highlanders who fought for Charles Edward,** in 1745, were deported by hundreds to North Carolina. They were punished by being sent from their bleak hills and sterile moors to a land of abundance and liberty; they were banished from oatmeal porridge to meat twice a day. (Imm. and Amer. 35).

Prominent among these Highland families were the Macdonells, who were Roman Catholics from Glengarry in Inverness. In 1773, they had settled in the Mohawk Valley, but, when hostilities began, had flocked to the Loyalist banner; they afterwards went to Ontario and made their new homes in a country to which they gave the name of Glengarry. This site was probably chosen because it bordered on the edge of Lower Canada, and so enabled the Highland Catholics to enter into a bond of religious sympathy with the adjacent French Catholics. (Imm. and Amer. 98).

Catholic Canada Fought Twice Against the United States

During the period from 1763 to 1791 Canada was ruled by the despotic regime established at Quebec—satisfactory neither to the French, nor to the increasing English population in the present province of Ontario. The attempt on the part of the Americans to take advantage of this discontent and to enlist the French, who had never experienced any but despotic government even before the conquest of Canada, against English authority failed. (Nelson's Vol. II, pg. 483J).

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*Charles Edward was a Catholic, drunkard and adulterer. Buried in Grotte Vatican of St. Peter's (in Rome). (See The En. Br. V, 942).

During the American Revolution, the Continental Congress attempted to secure the active alliance of Canada, and to that end sent a commission, made up of Franklin Chase, Charles Carroll, and John Carroll, to Quebec; but the province remained loyal throughout. (New Int. En., IV, 117).

After the commission had returned from Canada, several agents were sent to represent the United States in Europe, and Franklin's ability had much to do with the establishment of friendly relations with France. (Cath. Enc. Vol. XIII, pg. 162).

Ethan Allen, who seems to have acted rather as a volunteer than as a person obedient to any regular command, undertook to surprise Montreal. He set out upon this hazardous enterprise at the head of a small party of provincials and Canadians, without the knowledge of the commander-in-chief. His attempt was unsuccessful. The Canadian militia, supported by a few regular troops, met the adventurer at some distance from Montreal, defeated his troops, and took him prisoner, with forty others; the rest of the party escaped into the woods. (A Pict. Hist. of America by Goodrich, 575).

Arnold manoeuvred for some days upon the heights near Quebec, and sent two flags to summon the inhabitants to surrender, but they were fired at, and no message was admitted; upon which he withdrew his troops into close quarters. (A Pict. Hist. of America, by Goodrich, 578).

At the close of the American Revolution, many Loyalists settled in Ontario. They had been accustomed to a democratic form of government in their old homes, and naturally protested strongly against the absolutism in power at Quebec. As a result, Upper Canada, which was English in population and sentiment, was separated from Lower Canada in 1791, and an elected assembly was granted to each. (Nelson's Vol. II, pg. 483J).

In Lower Canada discontent arose at an attempt to establish a system of free schools, and in other matters a spirit of antagonism developed between the French and English elements of the population. *For a time the War of 1812 (q. v.) united both sides in loyalty to the Crown.* (Nelson's, Vol. II, pg. 483J).

Makers of America Anti-Catholics

This was not so in the case of the unfortunate schoolmaster, John Ury, however. In the disturbances and panic of the so-called Negro Plot of 1741 he was actually tried in New York and executed under these statutes for the crime of being a "Polish priest" and teaching his religion. (Cath. Enc. Vol. XI, pg. 35).

Then came the Revolution, and in this connection, owing to one of the prominent political issues of the time, the spirit of the leading colonists was intensely anti-Catholic. The first flag raised by the Sons of Liberty in New York was inscribed "No Popery." (Cath. Enc. Vol. XI, pg. 20).

The condition of the few Catholics who dared proscription and persecution in the province of New York before the Revolution of 1776 was deplorable from a religious point of view. These Catholics must have been recruited in numbers from time to time from seafaring people, emigrants, Spanish negroes from the West Indies, and at least part of the 7,000 Acadians, who were distributed along the Atlantic seaboard in 1755 after the awful expatriation which that devoted people suffered, although the annals are almost bare of references even to their existence. Father Farmer from Philadelphia came to see the oppressed Catholics during his long service on the missions between 1752-86, but his visits have no history. They had no church or institutions of any kind. As Archbishop Bayley truly said, a chapel, if they had had means to erect one, would have been torn down. (Cath. Enc. Vol. XI, pg. 35).

The State of New York has always been foremost in the pursuit of freedom of worship and religious toleration. It is true, however, that her first Constitution in 1777 excluded all priests and ministers of the gospel from her legislature and offices, and *put a prohibitory religious test upon foreign-born Catholics who applied for citizenship.* (Cath. Enc. Vol. XI, pg. 34).

Here (in Boston) they (the Ursuline nuns) remained until 17 July, 1826, when their new convent, Mount Benedict, Charleston, was opened. This was the institution sacked and burned by anti-Catholic mob on the 11th of August, 1834. (Cath. Enc. Vol. II, pg. 705).

In July, 1854, the churches at Dorchester, at Bath, and at Manchester, New Hampshire, were destroyed by mobs. (Cath. Enc. Vol. II, pg. 706).

The legislature of Massachusetts also *appointed a special committee to investigate convents*, and the members forced their way into several institutions. (Cath. Enc. Vol. II, pg. 706).

Catholics Against the Union

The Confederation and the Constitution. Though prepared soon after independence was declared, the "Articles of Confederation and Perpetual Union" were not adopted until 1781, when the war was nearly won. This was due chiefly to the opposition of

Maryland, which refused to confederate until states having western lands should cede them to the Union. (Cath. Enc. Vol. XV, pg. 164).

At the outbreak of the Civil War on the 19th of April, 1861, the Sixth Massachusetts regiment, while passing through Baltimore, was attacked by a mob and several men were killed on both sides; in the following month the city was subjected to military rule and so continued until the close of the War. (Enc. Brit. Vol. III, pg. 290).

During the Civil War, 1861-65, as a border state Maryland had many citizens who favored secession. In October, 1864, a new constitution abolished slavery and disfranchised all who had aided the rebellion against the United States. (Cath. Enc. Vol. IX, pg. 760).

Irish Fight Each Other

Irish brigades (in the Civil War) served on both sides and shot each other to pieces as at Fredericksburg. (Enc. Brit. Vol. I, pg. 826).*

In the World War also the Catholic Polish were on both sides, but not the anti-Catholic Czechoslovaks.

All American Holidays of Protestant Origin

Kimball, John C. (1832-1910), American author and minister, was born in Ipswich, Mass. He was graduated from Amherst (1854) and from the Harvard Divinity School (1859), was ordained in the Unitarian ministry in 1860. (Nelson's Enc. Vol. VII, pg. 109).

Kimball, Martha Gertrude (1840-94), American philanthropist, born in Portland, Me., was the wife of Henry S. Kimball. It is said that she suggested the idea of Decoration Day. (Nelson's Enc. Vol. VII, pg. 109).

Washington Against the Papal Influence

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow citizens) the jealousy of a free people ought

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**Catholics Fight Each Other.* Ostrogoths. At the coming of the Huns, part of the Ostrogoths had been conquered and compelled to lend aid; thus they joined Attila in his renowned expedition against Gaul, and fell by thousands under the swords of their kinsmen, the Visigoths, at the battle of Chalons, in 451. (New Int. Enc. Vol. IX, pg. 75).

to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. (Washington's Farewell Address, Sept. 19, 1796).

The Catholic Church Un-American

Know Nothing (or American) Party, in United States history. a political party of great importance in the decade before 1860. These were the elements of the political "nativism" i. e. hostility to foreign influence in politics—of 1830-1860. In these years Irish immigration became increasingly preponderant; and that of Catholics was even more so. The geographical segregation and the clannishness of foreign voters in the cities gave them a power that Whigs and Democrats alike (the latter more successfully) strove to control, to the great aggravation of naturalization and election frauds. "*No one can deny that ignorant foreign suffrage had grown to be an evil of immense proportions.*" (J. F. Rhodes). In labour disputes. political feuds and social clannishness. the alien elements —especially the Irish and German—displayed their power, and at times gave offense by their hostile criticism of American institutions. In immigration centers like *Boston*, Philadelphia and *New York. the Catholic Church. very largely foreign in membership and proclaiming a foreign allegiance of disputed extent, was really "the symbol and strength of foreign influence*" (Scisco); many regarded it as a transplanted foreign institution, *un-American in organization and ideas.* Thus it became involved in politics. The decade 1830-1884—was marked by *anti-Catholic (anti-Irish) riots* in various cities and by party organization of nativists in many places in local elections. (Enc. Brit. Vol. XV, pg. 877).

In 1853-1854 there was a wide-spread "*anti-popery*" *propaganda* and riots against Catholics in various cities. Meanwhile the Know Nothing Party had sprung from nativist secret societies. whose relations remain obscure. Its organization was secret; and hence its name—for a member. when interrogated. always answered that he knew nothing about it. As for Catholics, the real animus of Know Nothingism was against political Romanism: therefore. secondarily against papal allegiance and episcopal church administration (in place of administration by lay trustees, as was earlier common practice in the United States); and. primarily. against public aid to Catholic schools. and the alleged greed (i. e. the power and success) of the Irish in politics. (Enc. Brit. Vol. XV, pg. 877-878).

Catholic Culture Came From Mexico

The prefect Apostolic, the venerable John Carroll, then visited New York to administer confirmation for the first time, and placed

the church in charge of a Dominican, Father William O'Brien, who may be regarded as the organizer of the parish. He had as his assistants Fathers John Connell and Nicholas Burke, and, in his efforts to aid the establishment of the church, went as far as the City of Mexico to collect funds there under the auspices of his old schoolfellow, the archbishop of that See. He brought back $5,920 and a number of paintings, vestments, etc. (Cath. Enc. Vol. XI, pg. 21).

Rural, Ignorant, Poor

To Ireland, too, the Northmen came from two directions, from south and north. It was one of the first countries of the West to suffer, for at the beginning of *the ninth century it was the weakest.* (Cath. Enc. Vol. XI, pg. 116).

That the real cause for every evil in Ireland is Catholicism is seen from the fact that the Protestant Irish are in every way better than the Catholic, just as in Czechoslovakia or in any other country. Further, statistics show us that in Ireland in the most Irish province of Connaught, 21 per cent of the Catholics do not know how to read or write, while in the same province only 4 per cent of such are among the Episcopalians, only 2 per cent of Presbyterians, and 2 per cent of Methodists. (Enc. Brit. Vol. 13-14, pg. 753).

The last fifty years have seen the island covered with beautiful religious edifices—cathedrals, parish churches, convents, colleges, etc. Of such a people it may be justly said "In much experience of tribulation they have had abundance of joy, and their *very deep poverty* hath abounded unto the riches of their simplicity." (Addis, Cath. Dictionary, 471).

The Catholic Colonists. The Catholic population, mostly rural, was generous to the Church and hospitable to the priests. (Cath. Enc. Vol. II, pg. 229).

When the first Religious of the Sacred Heart arrived in New York, 31 July, 1827, on their way from France to make the first foundation in the United States at St. Louis, Missouri, Bishop Dubois was most favorably impressed by them, and wished to have a community for New York also. A letter which he wrote to Mother Barat in the following October expresses this desire and gives a

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*Why are there no Irish in Catholic Mexico or in other Catholic countries, but only in Protestant ones?

Mexico could furnish an abiding place for nearly 150,000,000 additional people. (Immigr. and Amer. 423).

view of his charge at that time. "It was my intention," he says, "to visit you and your pious associates in Paris in order to give you a better idea of our country before asking you to establish a house in New York. There is no doubt as to the success of an order like yours in this city; indeed it is greatly needed; but a considerable sum of money would be required to supply the urgent needs of the foundation. The Catholic population, which averages over thirty thousand souls, *is very poor*, besides chiefly composed of Irish emigrants. Contributions from Protestants are so uncertain and property in this city so expensive that I cannot promise any assistance." (Cath. Enc. Vol. XI, pg. 26-27).

Washington Against Ignorance

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened. (Washington's Farewell Address, Sept. 19, 1796).

At the Bottom of the Social Scale

The American party was called into transitory existence by dislike and dread of the foreign element, now increasing in volume and influence, and especially of the Irish Roman Catholics. The Irish Roman Catholics, always to be distinguished from the Scotch-Irish of the Protestant North, were now pouring from their famine-stricken country into the United States and were fast becoming that dread power, the Irish vote, henceforth a serious factor in American politics, though perhaps from a nervous sense of the present situation even historians seem to shrink from the mention of its name. *These people of a hapless land and a sad history, ignorant, superstitious, priest-ridden, nurtured in squalid poverty, untrained in constitutional government, trained only in conspiracy and insurrection,* were a useful addition to the labor of their adopted country; *of its politics they could only be the bane.* Clannish still in their instincts, herding clannishly together in the great cities and blindly following leaders whom they accepted as chiefs, and in choosing whom they were led more by blatant energy than by merit, they were soon trained to the pursuit of political spoils and *filled elections with turbulence, fraud, and corruption.* Through the connivance of a judiciary elected largely by their own votes they were permitted to set the naturalization law at defiance, and fresh from the seat of ther native wretchedness to assume and *misuse the powers of American citizens.* Their numbers and cohesion soon enabled them to influence the balance of parties. But as a body they went into the Democratic party and there remained, attracted

at first perhaps by its name and confirmed in their adherence to it as the party of slavery, which it utimately became, by their bitter antipathy to the negro,* who might compete with them in the labor market and whose degradation alone saved them from being at the bottom of the social scale. Their influence could not fail thenceforth to intensify the anti-British sentiment in American politics, and to envenom all disputes between America and the mother country.** (The United States, Political History, by Goldwin Smith, pg. 216, 217).

Celto-Catholic Corruption

The Irish domination of our Northern cities is the broadest mark immigration has left on American politics; the immigrants from Ireland, for the most part excessively poor, never got their feet upon the land as did the Germans and the Scandinavians, but remained huddled in cities. United by strong race feelings, they held together as voters, and, although never a clear majority, were able in time to capture control of most of the greater municipalities. Now, *for all their fine Celtic traits*, these Irish immigrants had neither the temperament nor the training to make a success of popular government. They were totally without experience of the kind Americans had acquired in the working of democratic institutions. . .

Warm-hearted, sociable, clannish, and untrained, the naturalized Irish failed to respect the first principles of civics. "What is the Constitution between friends?" expresses their point of view. In their eyes, an election is not the decision of a great, impartial jury, but a struggle between the "ins" and the "outs." Those who vote the same way are "friends." To scratch or to bolt is to "go back on your friends." Places and contracts are "spoils." The official's first duty is to find berths for his supporters. Not fitness, but party work, is one's title to a place on the municipal payroll. The city employee is to serve his party rather than the public that pays his salary. *Even the justice of courts is to become a matter of "pull" and "stand in,"* rather than of inflexible rules.

A genial young Harvard man who has made the Good Government movement a power in a certain New England city said to me: "The Germans want to know which candidate is better qualified for the office. Among the Irish I have never heard such a consideration mentioned. They ask, 'Who wants this candidate?'

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*For that reason the negroes are called "the black Irish."

**The Irish, owing to their Catholic religion, lost opportunity to be masters in the British Empire.

'Who is behind him?' *The best of the Irish in this city have often done as much harm* to the cause of Good Government as the worst."

The Irish domination has given to our cities the name of being *the worst-governed cities in the civilized world.* The mismanagement and corruption of the great cities of America have become a planetary scandal, and have dealt the principle of manhood suffrage the worst blow it has received in the last half century. Since the close of the Civil War, hundreds of thousands of city dwellers have languished miserably or perished prematurely from the bad water, bad housing, poor sanitation, and rampant vice in American municipalities run on the principles of the Celtic clan. (Imm. and Amer. 320).

No Rich Catholic Immigrant

In the book "Men Who Are Making America," by Forbes, there are only ten men who became millionaires who were not born in the United States, and among them four were born in Scotland, four in Germany, one in England and one in Canada.

No Great Catholic in America

Among 34 great men of foreign birth in America, not one was a Catholic. Two of them are Serbs. See "Our Foreign-born Citizens," by Annie E. S. Beard.

NEW YORK FOUNDED BY CALVINISTS

The Calvinistic Hollanders, to whom Hudson gave this foundation for a new colony, manifested their loyalty to their state Church by ordaining that in New Netherland the "Reformed Christian religion according to the doctrines of the Synod of Dordrecht" should be dominant. (Cath. Enc. Vol. XI, pg. 20).

No Great Man Among Catholic Majority

New York. Catholic population, 1,219,920. (Cath. Enc. Vol. XI, pg. 29).

Distinguished Catholics. Since 1880 three mayors of New York City (Messrs. Grace, Grant and Gilroy) have been Catholics. Francis Kernan was United States Senator for New York from 1876-82. Denis O'Brien closed a distinguished career as Judge of the Court of Appeals. (Cath. Enc. Vol. XI, pg. 34). For many years the two brilliant leaders of the New York Bar were Charles O'Conor and James T. Brady, sons of Irish Catholic emigrants. In medicine Gunning S. Bradford and Thomas Addis Emmet kept for many years the Catholic name at the top of the profession. (Cath. Enc. Vol. XI, pg. 34).

The great library of the state is the New York Public Library in the City of New York, which in 1909 owned 1,549,260 books and 295,078 pamphlets, in all 1,844,338 volumes. It will soon (in 1911) occupy the magnificent building erected by the City of New York in Bryant Square at Fifth Avenue and Forty-second Street, which has just been completed. It is largely endowed by the testamentary gifts of John Jacob Astor, James Lenox, and Samuel J. Tilden. and receives aid from the City Treasury. (Cath. Enc. Vol. XI. pg. 32).

Astor, John Jacob (1763-1848), American merchant, founder of the American Fur Company, was born in Waldorf, near Heidelberg, Germany. He went to the United States in 1783 and invested his small means in furs, eventually establishing a chain of trading stations from the Great Lakes to the Pacific, and founding the town of Astoria at the mouth of the Columbia River (1811). He prospered exceedingly, and at his death left a legacy of $350,000 to found a public library in New York City. (Nelson's Enc. Vol. I, pg. 441).

Tilden, Samuel Jones (1814-86). An American lawyer and statesman, born at New Lebanon, N. Y. He attended Yale College and the University of the City of New York, where he graduated in 1837; studied law, and in 1841 was admitted to the bar of New York City. As a lawyer he rose to the first rank. He lived his remaining years in retirement near Yonkers, N. Y., dying on August 4th, 1886. He bequeathed the greater portion of his fortune of about $5,000,000 to philanthropic purposes, chiefly for the establishment and endowment of a public library in the City of New York. The will was contested and only about $2,000,000 went to the establishment of the Tilden Foundation of the New York Public Library. (New International Enc. Vol. XIX, pg. 285).

Lenox, James (1800-80). An American philanthropist, born in New York City, where his father, a wealthy Scotch merchant, had settled in 1784. He studied at Columbia, was admitted to the bar, and for a time was connected with his father in business; but the great passion of his life was collecting books and objects of art. Besides giving his library to the City of New York, Mr. Lenox contributed generously to the Presbyterian Hospital in that city, to Princeton University, and to many public and private charities. (New Internat'l Enc. Vol. XII, pg. 128).

The Rockefeller Foundation, General Education Board, The Laura Spelman Rockefeller Memorial and the Rockefeller Institute for Medical Research.

BALTIMORE FOUNDED BY PROTESTANTS

The first Lord Baltimore, the founder of Maryland, was one of the secretaries of state under James I, and supported his despotic measures of government. *He joined the Roman Catholic Church.* but was not inclined to an intolerant treatment of Protestants. (Hist. of the Christ. Church, by Fisher, pg. 477).

Developed by German Protestants

The Germans were Protestants from the Palatinate, and were pretty generally scattered, having colonized in New York, West Pennsylvania, *Maryland*, and Virginia. (Imm. of Amer. 52).

Baltimore was named in honor of the Lords Baltimore, the founders of the province of Maryland, *but no settlement was made here until nearly 100 years after the planting of the colony;* Jones-Town (Old Town) was laid out on the opposite side of Jones' Falls, and in 1745 these two towns were consolidated. About the same time the resources of the interior, for which Baltimore was to become a trade center, were being rapidly developed by the Germans. (Enc. Brit. Vol. III, pg. 290).

Baltimore, Archdiocese of, senior See of the United States of America, established a diocese 6 April, 1789; as an archdiocese 8 April, 1808; embraces all that part of the State of Maryland west of the Chesapeake Bay (6,442 square miles) including also the District of Columbia (64 square miles) making in all 6,502 square miles. The entire population of this area is about 1,273,000. The Catholics, numbering 255,000, are principally of English, Irish, and German descent. (Cath. Enc. Vol. II, pg. 228).

Fight Catholic Corruption

From 1856 to 1860 Baltimore was under the control of the American or Know Nothing Party, and suffered greatly from election riots and other disorders, until as a remedy the control of the police system was taken from the mayor and council and exercised by the state government. Soon after the Civil War a Democratic "machine" got firm control of the city, and although a struggle to overthrow the machine was begun in earnest in 1875 by a coalition of the reform element of the Democratic party with the Republican party, it was not till 1895 that the coalition won its first decisive victory at the polls. (Enc. Brit. Vol. III, pg. 291).

To create a debt for any purpose other than to meet a temporary deficiency, the mayor and council must first obtain the consent of both the state legislature and the city electorate. (Enc. Brit. Vol. III, pg. 290).

Peabody, George (1795-1869), American philanthropist, was descended from an old yeoman family of Hertfordshire, England, named Pabody or Peabody. He was born in that part of Danvers which is now Peabody, Mass., on the 18th of February, 1795. When eleven years old he became apprentice at a grocery store. At the end of four years he became assistant to his brother, and a year afterwards to his uncle, who had a business in Georgetown, District of Columbia. After serving as a volunteer at Fort Warburton, Maryland in the War of 1812, he became partner with Elisha Riggs in a dry goods store at Georgetown, Riggs furnishing the capital, while Peabody was manager. Through his energy and skill the business increased with astonishing rapidity, and on the retirement of Riggs about 1830 Peabody found himself at the head of one of the largest mercantile concerns in the world. About 1837 he established himself in London as merchant and money-broker at Wanford Court, in the city, and in 1843 he withdrew from the American business. The number of his benefactions to public objects was very large. He gave £50,000 for educational purposes at Danvers; £200,000 to found and endow a scientific institute in Baltimore; various sums to Harvard university; £700,000 to the trustee of the Peabody Educational Fund to promote education in the southern states; and £500,000 for the erection of dwelling-houses for the working-classes in London. (Enc. Brit., Vol. XXI, pg. 4).

Pratt, Enoch (1808-96). An American philanthropist, born at North Middleborough, Mass. In 1831 he settled in Baltimore, Md., where he soon became prominent in the iron trade, as well as in financial circles. He founded the House of Reformation and Instruction for Colored Children at Cheltenham, Md., and the Maryland School for the Deaf and Dumb, at Frederick, and the Pratt Free Library, which he presented to the city of Baltimore and which was opened in 1886. (New Internat'l Enc. Vol. XVI, pg. 347).

Baltimore. A small monument erected to the memory of Edgar Allan Poe stands in the Westminister Presbyterian churchyard, where he is buried; there is another monument to his memory in Druid Hill Park. (Enc. Brit. Vol. III, pg. 289).

BOSTON RISES WITH PROTESTANTISM

New England owes a rich inheritance of stern virtues to her 'Pilgrim Fathers.' (Prot. Rev. by F. Seebohm, pg. 205).

The "Andros Papers" (quoted in Memorial Hist. of Boston) declare that in 1689 there was not a single "Papist" in all New England. (Cath. Enc. Vol. II, pg. 703).

The population, which was almost stationary through much of the century, was about 20,000 in the years immediately before the War of Independence. (Enc. Brit. Vol. IV, pg. 295).

In the years 1760-1776 Boston was the most frequently recurring and the most important name in the British colonial history. (Enc. Brit. Vol. IV, pg. 295).

Catholic Bishop Usurer

Among others not named above may be mentioned the Rev. Jeremiah O'Callagham, a native of Cork, Ireland, whose strict views on the doctrine of usury brought him into conflict with the bishop of that place. (Cath. Enc. Vol. II, pg. 706).

The See was erected 8 April, 1808, and created an archbishopric in 1875. When the first Bishop of Boston was consecrated his jurisdiction extended over all New England and a mere handful of Catholics. There are now eight dioceses in the same territory with about 2,100,000 Catholics of whom 850,000 are within the limits of the Archdiocese of Boston where the first bishop found a scant hundred. The growth of the Church has been due mainly to the immigrants attracted by the advantages offered by the great and varied manufacturing interests of New England. The Irish came first, after them the French Canadians, the Italians, the Poles, the Portuguese, and representatives of nearly all the peoples of the globe. (Cath. Enc. Vol. II, pg. 703).

Decay Under Catholic Rule

There were only three Catholic teachers in the public schools until 1860. The first Catholic Member of the Common Council, John H. Barry, was elected in 1857; the first alderman, Christopher A. Connor, in 1870, and the first Member of Congress, Patrick A. Collins, in 1882. The changed conditions are shown by the fact that for ten of the past twenty-three years Boston has been ruled by Catholic Mayors, and public memorials have been set up amid general approval to the soldier, Colonel Thomas Cass; the poet journalist, John Boyle O'Reilly; and the statesman, Patrick Andrew Collins. (Cath. Enc. Vol. II, pg. 707).

Boston was the undisputed literary center of America until the later decades of the 19th century, and still retains a considerable and important colony of writers and artists. Its ascendancy was identical with the long predominance of the New England literary school, who lived in Boston or in the country round about. Two Boston periodicals (one no longer so) that still hold an exceptional position in periodical literature, the North American Review

(1815) and the Atlantic Monthly (1857), date from this period. (Enc. Brit. Vol. IV, pg. 293).

Debt Under Catholic Administration

The debt per capita is as high as the cost of current administration relatively to other cities. (Enc. Brit. Vol. IV, pg. 295).

State Limits the Power of Mayor

The powers of the old township were much more extensive than those of the present city of Boston. (Enc. Brit. Vol. IV, pg. 294).

No Catholic Philanthropist

Boston had long since taken her place in the very front of anti-slavery ranks, and with the rest of Massachusetts was playing somewhat the same part as in the years before the War of Independence. (Enc. Brit. Vol. IV, pg. 296).

Benjamin Franklin, who was born and spent his boyhood in Boston, left £1,000 to the city in his will; it amounted in 1905 to $403.000, and constituted a fund to be used for the good of the laboring class of the city. (Enc. Brit. Vol. IV, pg. 294).

Lowell Institute, an educational foundation in Boston, Massachusetts, U. S. A., providing for free public lectures, and endowed by the bequest of $237,000 left by John Lowell, junior, who died in 1836. (Enc. Brit. XVII, pg. 77).

Simmons College, a nonsectarian institution for women in Boston, Mass. (Nelson's Enc. Vol. XI, pg. 25).

Simmons College, an institution at Boston, Mass., incorporated in 1899 and opened in 1902. It was established in accordance with the provisions of the will of John Simmons, a Boston merchant (died 1870), to afford women a practical education in such branches of art, science, and industry as would best enable them to earn an independent livelihood. (New International Enc. Vol. XVIII, pg. 182).

The funds for Simmons College were left by John Simmons in 1870, who wished to found a school to teach the professions and "branches of art, science and industry best calculated to enable the scholars to acquire an independent livelihood." The Lowell Institute (q. v.) established in 1839 (by John Lowell, Jr., who bequeathed $237,000 for the purpose), provides yearly courses of free public lectures, and its lectures have included many of the leading scholars of America and Europe. (Enc. Brit. Vol. IV, pg. 293).

The dramatic history of the city is largely associated with the Boston Museum, built in 1841 by Moses Kimball. (Enc. Brit. Vol. IV, pg. 293).

As a musical center Boston rivals New York. Among musical organizations may be mentioned the Handel and Haydn Society (1815) and the Symphony Orchestra, organized in 1881 by the generosity of Henry Lee Higginson. (Enc. Brit. Vol. IV, pg. 293).

Boston University was endowed by Isaac Rich (1801-1872), a Boston fish-merchant; Lee Claflin (1791-1871), a shoe manufacturer and a benefactor. (Enc. Brit. Vol. IV, pg. 292).

Harvard University, the oldest of American educational institutions, established at Cambridge, Mass. In 1636 the General Court of the colony voted £400 towards "a schoale or college," which in the next year was ordered to be at "New Towne." In memory of the English university where many (probably seventy) of the leading men of the colony had been educated, the township was named Cambridge in 1638. In the same year John Harvard (1607-1638), a Puritan minister lately come to America, a bachelor and master of Emmanuel College, Cambridge, dying in Charlestown (Mass.), bequeathed to the wilderness seminary half his estate (£780) and some three hundred books; and the college, until then unorganized, was named Harvard College (1639) in his honor. (Enc. Brit. Vol. XIII, pg. 38).

The material equipment of Harvard is very rich. In 1909 it included invested funds of $22,716,760 ($2.257,990 in 1869) and lands and buildings valued at $12,000,000 at least. (Enc. Brit. Vol. XIII, pg. 40).

Jail's Leaders—Auburn

According to Dr. Roucek America is full of Irish, Canada is full of Irish, the Catholic Churches are full of Irish, the jails are full of Irish, but on Wall Street, on Fifth and Park Avenues, in the White House, on the chair of the President of the Supreme Court, in the Academy of Science, etc., there is not one Catholic Irishman. All great Irishmen in America were Protestant.

Policeman—Not an Easy Job

Owing to good fighting spirit of the Celtic race, the knowing of the English language because, thanks to Catholicism, they lost their own, and the poverty in which they are kept, through their ignorance by the Catholic Church, they filled the places of police, which became proverbial, as to say, that if there were not the Irish, the United States would be without police, and if there were not Irish, there would be no necessity of it.

Certainly, this is only an American joke, but anyhow the small truth in it, will not be to the benefit of the Catholic thesis.

Pagan Rome Had no Police

Not till the time of Augustus was there any police in Rome, but the riots of the first century, B. C., had shown the necessity. (Dic. of the Ap. Church, II, 118).

HUNGARY IS NOT A CATHOLIC COUNTRY

Under the successor of Wladislaw, Louis II (1516-26), Hungary sank into complete decay. The authority of the sovereign was no longer regarded; energetic measures could not be taken against the incursions of the Turks, on account of the continual quarrels and dissensions, and the fate of the country was soon sealed. In 1521 Belgrade fell into the hands of the Turks, and Hungary was now at their mercy. In 1526 the country gathered together its resources for the decisive struggles. At the battle of Mohacs (29 Aug., 1526) Louis II was killed, and *Catholic Hungary was defeated* and overthrown by the Turks. The universal political decline of Hungary in the reign of Louis II was accompanied by the decline of its religious life. The education of the clergy sank steadily, and the secular lords grew more and more daring in their seizure of church property. Ecclesiastical training and discipline decayed. The southern part of Hungary was almost entirely lost to the Church through the advance of the Turks. (The Cath. En. VII, 522).

Catholic Austria Persecutes the Protestants

The struggle between Catholics and Protestants did not cease for a long time. These continual dissensions brought internal affairs into great disorder, the tension between the two religions showed itself also in social life, and the decline in moral character was evident among the population. . . The judgments pronounced by the courts against the Protestants gave foreign Protestant princes the opportunity to interfere in the internal affairs of the country, which naturally brought inconvenience with it. (The Cath. En., VII, 555).

Banished Ministers Return From Galleys

The relations of the denominations were settled by the Diet of 1687 on the basis of the enactments of the Diet of 1681; freedom of conscience was granted, with safeguards of the rights of lords-of-the-manor, the return of the banished Protestant ministers was permited, the Protestant nobles were allowed to build churches for their private use, etc. (The Cath. En. VII, 555).

Protestantism Makes an End to Serfdom

The opening of the eighteenth century was signalized by the outbreak of a revolution headed by Francis Rakoczy II. The only damage which this did to the Church was that the work of consolidation and reorganization was delayed for a time. The revolt was purely political and did not degenerate into a religious war, in the districts which sided with Rakoczy the Catholic clergy also supported the prince. In 1705 Rakoczy held a Diet at Szeczeny which passed laws regarding relegious questions; the religious ordinances of the Diets of 1608 and 1647 were renewed; *religious freedom was granted to serfs.* (The Cath. En. VII, 555).

Liberty Injurious to the Catholic Church

Various efforts were made in Parliament, between 1869-72, to injure the Church, as in the bills introducing civil marriage, civil registration, *complete religious liberty*, etc.

The Kulturkamph in Germany (1872-75) produced in Hungary a movement hostile to the Church. (The Cath. En. VII, 557).

The First Epic in the Time of Protestantism

The deeply religious Hungarian general Nicolaus Zrinyi, who, in 1651, wrote the first Hungarian epic, "The Fall of Sziget." (The Cath. En. VII, 561).

The Pagan Poet

Gyogyosi (d. 1704), besides lyric and epic poems, such as "Venus of Murany," also wrote religious verse, it is to be regretted that, like those of his master Ovid, his poems are frequently immoral. (The Cath. En. VII, 561).

All Great Writers Protestants

Worthy of mention are the folk-songs, especially those belonging to the time of the wars for the liberation of Transylvania; amongst these is the "Rakoczy Song," which even today is often set to music by Hungarian composers. (The Cath. En., VII, 561).

Mikes, the faithful companion in banishment of the hero of freedom, Francis Rakoczy II, wrote his classic-elegiac "Letters from Turkey," while Amade wrote lyrics. Bessenyei and others produced works closely modelled on French writers (Voltaire). These are unjustly regarded by modern anti-Catholic writers of literary history, such as Beothy, as the starting-point and creators of modern Hungarian literature. (The Cath. En. VII, 561).

Freemason—Great Poet

The most successful classicist was the lyric poet Berzsenyi (d. 1836). Kazinczy (d. 1831), the delicate critic and enthusiastic admirer of classicism, modelled himself on German writers, as did also the lyric poet and orator Kolcsey (d. 1838); who composed the national hymn "Isten ald meg Magyar" (God Bless Hungary), and the freemason Karman, who died young. (The Cath. En., VII, 561).

Golden Age Came With Protestantism

The Augustan Age of Hungarian Literature begins with the nineteenth century in Berzsenyi and Kolcsey and Alexander and Charles Kisfaludy. Alexander Kisfaludy wrote the "Minnelieder of Himfy," and Charles (d. 1830), besides writing lyric patriotic verse, produced especially tragedies from *national history,* and popular comedy. Under the influence of national ideals which sprang up throughout Europe, and which were especially promoted in Hungary by Count Stephen Szechenyi (the *"Greatest of Hungarians,"* and the founder of the Hungarian Academy of Sciences, 1825; he died in 1860), Hungarian literature reached its acme in the middle of that century. Michael Vorosmarty (1800-55) is regarded by many as the greatest lyric, epic, and dramatic poet of Hungary. The popular Alexander Petofi (1823-49) is generally regarded as the greatest Hungarian lyricist. . . Among political orators before 1848, Louis Kossuth (d. 1894) is especially worthy of mention; after the Revolution, Francis Deak (d. 1876) was the most prominent orator. . (The Cath. En. VII, 561).

Literature Hostile to the Catholic Church

In modern Hungarian literature the novel claims the foremost place. The *patriotic historical* romance was cultivated by the licentious Baron Josika, and by the Barons Keminy (d. 1875) and Eotvos (d. 1871), both very expert in the delineation of character. . . They were in some respect surpassed by the most prolific and capable of Hungarian novelists, Jokai (d. 1904), of whose more than one hundred novels, most of the later ones are of minor literary value and are disfigured by passages, offensive to morality and by an attitude *hostile to the Church.* . . In this period the lyric and epic poet John Arany (1817-82) may be looked upon as the most important representative of poetry proper. He stands unsurpassed in Hungarian literature for perfection of form and depth of thought and feeling. He is moreover distinguished for his pure patriotism and the grave character of the subjects he treats: he has not written a single love poem. . . Madach produced a dramatic

poem rich in psychological and historical delineation as well as in depth of thought, "The Tragedy of Mankind," which has been translated into several languages. (The Cath. En. VII, 562).

State Hostile to the Catholic Church

In 1893 the Hungarian Parliament began to meddle with religion. The head of the ministry, Wekerle, introduced three bills enacting that returns of marriages, births, and deaths should be made by a civil registrar; and that the Jewish religion should be legally recognized, that permission should be given for its free exercise, and the right to enter or leave the Jewish faith should be granted. These bills were soon followed by others for the amendment of the marriage laws (civil marriage made compulsory) and concerning mixed marriages. Wekerle carried the first three bills, and they became law. Baron Desiderius Banffy was made the head of the ministry, January, 1895. In order to prevent the passage of the two rmaining two bills by Banffy, the papal nuncio, Agliardi, went to Hungary. *But the Hungarian Parliament declared that such interference in the internal affairs of Hungary would not be permitted.* Count Kalnocky, the Minister of Foreign Affairs, who had supported the nuncio, was replaced by Court Agenor Goluchowsky, and Agliardi was made a cardinal and recalled to Rome. The road was now clear. Count Ferdinand Zichy formed the Catholic people's party in opposition to Banffy's aims; but without avail. The two bills became law. (Cath. Enc., Vol. II. pg. 135).

Calvinism—The National Religion

The Magyar people are very strongly inclined to the so-called Magyar religion, i. e. Calvinism and only 57 per cent of them are Catholics. (Cirkevne Pomery, by Medvecky, pg. 4).

Even Today Catholic Church Marries Children

In Hungary, for Roman Catholics, the man must be fourteen years and the woman twelve; for Protestants, the man must be eighteen and the woman fifteen.* (Plain Home Talk, by Dr. Foote, pg. 1181).

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*Do you know why the Catholic Party wanted such a law? The answer is very easy. There is no business for monks and priests if marriage comes late. Sooner marriage, means also sooner baptism, confirmation, death and many other functions and ceremonies which give money. For that reason they are called "Mormons," because they want more money.

Press Anti-Catholic

In 1909 the number of newspapers, not counting magazines was 1,384, publishing 152 million copies annually; of these *two million were Catholic,* of the remaining 150 million some are neutral, *the majority anti-Catholic.*

Catholics possess only one central daily paper of importance, the "Alkotmany," since 1895, which has a circulation of only 7,000. (The Cath. En. VII, 562).

Catholic Hungarians Not Bigots

Although there are nearly half a million Hungarian Catholics in the United States, including the native born, only 33 churches seem a faint proof of practical Cathilicity. (The Cath. En., VII, 546).

Catholic Hungarian journalism in America presents but a meager history. (The Cath. En. VII, 546).

In the United States 23 periodicals are published in Hungarian, including three daily newspapers, and five or six Catholic journals. (The Cath. En. VII, 562).

PORTUGAL.

Downfall of Portugal Caused by Rise of the Jesuits

Even the Jesuits, whose influence in Portugal had steadily increased since 1555, were now prepared to act in the interests of Cardinal Richelieu, and therefore against Philip IV. (Enc. Brit. Vol. XXII, pg. 148).

On John's death, his widow became regent for her grandson Sebastian (1557-78), who was a minor. The latter grew up and exalted mystic and knight errant of the Cross, without interest in the work of government. Though pressed by St. Pius V, he refused to marry and obstinately insisted on attempting to conquer North Africa without sufficient men or money. His rout and death at the battle of Alcacer decided the fate of Portugal, for Cardinal Henry (1578-80) lived less than two years, and in 1580 Philip II of Spain claimed the throne as next heir. Partly by force and partly by bribery, he secured election as Philip I of Portugal (1580-98) at the Cortes of Thomar in 1581, and *for sixty years* the Crowns of Portugal and Spain were united. If Philip I and II (1598-1621) ruled well, *the period was none the less a disastrous one from a religious, as from a political point of view.* (Cath. Enc. Vol. XII, pg. 303).

Pope Against Portugal's Independence

Sixty years of Spanish dominion in Portugal were the age of anarchy and serfdom for this nation.

On the 1st of January, 1640, the Duke de Braganza was proclaimed king under the name of Juan IV. Sweden, Austria, Holland, France and England hastened to recognize the new sovereign, but the Holy See remained undecisive.

The Portuguese armies were at first successful. D. Matheus d'Albuquerque defeated the Spaniards under the baron of Molingen at Montijo (May 26, 1644), and throughout the reign of John IV (1640-1656) they suffered no serious reverse. But great anxiety was caused by a plot to restore Spanish rule, in which the duke of Caminha and the *archbishop of Braga were implicated.* (Enc. Brit. Vol. XXII, pg. 148).

The Archbishop de Braga intended to restore the Spanish rule but without success. He was condemned to prison, where he died with suspicion that he had been poisoned.

In 1644 Portugal obtained the definite independence. (Enc. Univers. II, Vol. 46, pg. 709).

But the Portuguese were well aware that they could hardly maintain their independence without foreign assistance, and ambassadors were at once sent to Great Britain, the Netherlands and France. (Enc. Brit. Vol. XXII, pg. 148).

Portugal Lost the Best—Brazil

Brazil was the only colony which with its gold helped the king and made equilibrium in his political interior and exterior errors. (En. Un. II, 46-711).

In the beginning of the seventeenth century, Brazil became Spanish, only to be conquered by the Dutch. The domination of the latter left no permanent stamp on the country, as it was brought to a close thirty years after its beginning. (Cath. Enc. Vol. I, pg. 414).

Portugal Fights on the Side of the Protestants

Pedro II decided to take part in the War of Succession on the side of the English and Dutch. Died in 1706. (En. Un. II, 46-710).

Portugal Could Not Exist Without England

By the Peace of 1763 which was disastrous for Spain and

France, and not very favorable for Portugal, which figured in the treaty as a nation protected by George III. (En. Un., II, 46-710).

England's Loss in One Way, Gain in Another

Previous to the hostilities (1812) with Great Britain, the Americans were almost exclusively a commercial and agricultural people: they are now rapidly becoming a great manufacturing nation. Nearly all their supplies of manufactured articles were furnished from Europe and principally from Great Britain. (A Pict. Hist. of America, by Goodrich, 742).

Great Britain, in the year 1800, was also of opinion that she was equal to all the world—that she could hold her own whatever powers might be gathered against her—and would not have exchanged her Hood, and Jervis, and Nelson, for the assistance of all the fleets of Europe. (Eight. Christ. Cent. by White, pg. 495).

How this astounding proposition agrees with the fact that we have met in battle every single nation, and tribe, and kindred, and tongue, on the face of the whole earth, in Europe, Asia, Africa, and America, and have beaten them all. (Eight. Christ. Cent. by White, pg. 496).

Africa in Catholic Portugal

The ignorance in which the Portuguese lived in the middle of the XIX century was comparable only with that of the inhabitants of the Northern Africa. In the districts Vianna, Braga, and Braganza, a girl who could read was a real phenomenon. (En. Un. II, Vol. 46, pg. 685).

Illiteracy, Intrigue, Infidelity

In Portugal the marriage customs do not differ much from those of Spain, except that women when married retain their maiden names. They are more secluded than in Spain, but are quite as much given to intrigue and matrimonial infidelity. (New Plain Home Talk, by Dr. Foote, pg. 958).

Portugal Lost Again Without a Fight

In the year 1807 the French troops (Napoleon) occupied Portugal without fighting. (En. Un. II, 46-714).

England Fights for Independence of Portugal

At Alcoby the Anglo-Portuguese army gained victory over the French, in September, 1810. (En. Un. II, 46-714).

Constitution of Portugal Inspired by England

Don Pedro granted a Constitutional Charter inspired by England. (En. Un. II, 46-714).

Brazil's Independence, England's Merit

In the year 1825 Pedro was obliged, by England's advice to recognize the Independence of Brazil. (En. Un. II, 46-714).

England Defends Portugal's Independence

The Portuguese refugiated in Spain, conspired on the frontiers, against the national government. England was obliged to protest to the Spanish Government and had disembarked a division on the Portuguese territory to defend Portugal's independence. (En. Un. II, 46-714).

Catholic Clergy Defies Constitution

Miguel was made Regent in July, 1827, and in this Pedro, who was an unselfish patriot but not a politician, made his great mistake. The Regent at once took measures in defiance of the Constitution to restore the ancient forms of government. He proclaimed himself King in 1828, sought to reconcile the interests of the conflicting political parties, and at the same time place the monarchy on its old basis. In this he was supported by the *Absolutists, recruited from the army and the clergy.* (The New In. En. XVI, 287).

Less Catholic, Less Criminal

In	the	year	1908	18,283 condemned
"	"	"	1909	18,823 "
"	"	"	1910	15,431 "
"	"	"	1911	12,518 "
"	"	"	1912	12,603 "

(En. Un. II, 46-685).

The overthrow of the monarchy in Portugal on the 5th of October, 1910. For Spain its immediate effect was to threaten a great increase of the difficulties of the government, by the immigration of the whole mass of religious congregations expelled from Portugal by one of the first acts of the new regime. (Enc. Brit. Vol. XXV, pg. 569).

Azores Not a Colony

The Azores are not a colony, nor a foreign dependency of Port-

ugal, but an integral part of the kingdom. (The Cath. En. Vol. II, pg. 168).

Catholics Ignorant of Them.

Azores (Port. Asores. "Falcons"). The existence of this archipelago was not generally known to the inhabitants of Europe before the 15th century of our era, *although there is evidence the Phoenician. Scandinavian and Arabian* navigators visited it at different periods. (The Cath. En. II, 169).

No Prosperity Under Catholic Rule

At the end of the 15th century a certain number of the Moors, driven from Granada by Ferdinand and Isabella, took refuge in the islands. . . The commercial prosperity of the islands declined after the recovery of Portuguese independence and the accession of the House of Braganza in 1640. . . Material prosperity began to be restored in the Azores immediately after the period of the French invasion of the Peninsula and the flight of Joao IV to Brazil (1807). when the former restriction of commerce was removed. (The Cath. En. II, 168).

Madeira Not Discovered But Rediscovered

In 1419 the Portuguese rediscovered Madeira, and at the close of John's reign they reached the Azores. (The New In. En.).

AFRICA.

The First Permanent Settlement Protestant

Even the scanty knowledge acquired by the ancients and the Arabs was in the main forgotten or disbelieved. It was the period when—

> Geographers, in Africa maps,
> With savage pictures filled their gaps,
> And o'er unhabitable downs
> Placed elephants for want of towns.
> (Poetry, A Rhapsody, by Jonathan Swift).

On the advice of sailors who had been shipwrecked in Table Bay the Netherlands East India Company, in 1651, sent out a fleet of three small vessels under Jan van Riebeek which reached Table Bay on the 6th day of April, 1652, when, 164 years after its discovery, the first permanent white settlement was made in South Africa. The Portuguese, whose power in Africa was already waning, were not in a position to interfere with the Dutch plans, and England was content to seize the island of St. Helena as her half-

way house to the East. In its inception the settlement at the Cape was not intended to become an African colony, but was regarded as the most westerly outpost of the Dutch East Indies. Nevertheless, despite the paucity of ports and the absence of navigable rivers, the Dutch colonists, freed from any apprehension of European trouble by the friendship between Great Britain and Holland, and *leavened by Huguenot blood*, gradually spread northward, stamping their language, law and religion indelibly upon South Africa. (Enc. Brit. Vol. I, pg. 332).

Catholic Colonization—Slave Trade

During the 18th century there is little to record in the history of Africa. The nations of Europe, engaged in the later half of the century in almost constant warfare, and struggling for supremacy in America and the East, to a large extent lost their interest in the continent. Only on the west coast was there keen rivalry, and here the motive was the securance of trade rather than territorial acquisitions. In this century the slave trade reached its highest development, the trade in gold, ivory, gum and spices being small in comparison. In the interior of the continent—Portugal's energy being expended—no interest was shown, the nations with establishments on the coast "taking no further notice of the inhabitants or their land than to obtain at the easiest rate what they procure with as little trouble as possible, or to carry them off for slaves to their plantations in America." (Encyclopedia Brit., 3rd ed., 1797).

The First School in 1867.

Cape Verde Islands. The first settlers on the islands imported negro slaves from the African coast. Slavery continued in full force until 1854, when the Portuguese government freed the public slaves, and ameliorated the conditions of private ownership. In 1857 arrangements were made for the gradual abolition of slavery and by 1876 the last slave had been liberated.

Their religion is Roman Catholicism, combined with a number of pagan beliefs and rites, which are fostered by the curandeiros or medicine men. These superstitions tend to disappear gradually before the advance of education, which has progressed considerably since 1867, when the first school, a lyceum, was opened. On all the inhabited islands, except Santa Luzia, there are churches and primary schools, conducted by the government *or the priests.* (The En. Br. V, 254).

The Catholics—Uncivilized and Superstitious

The population of Cape Verde consists of European and native

whites, blacks, and mixed. The language is a dialect called crioulo, which is made up from various languages with Portuguese predominating. The people are half civilized, are mild in disposition, not inclined to hard work, and by no means provident, so that whenever the rains fail they are liable to suffer from great scarcity of food. They have little practical ability and are given to pleasure, particularly to dancing; balls, which are organized on the slightest pretext, being their favorite pastime. The arts are not cultivated; industry and commerce—what little there is—are exclusively in the hands of Europeans. The Catholic religion is professed, but its practice is mingled with many superstitions. (The Cath. En. XIII, 467).

The Catholics Made Slaves, the English Guinies

The Guinea coast, as the first discovered and the nearest to Europe, was first exploited. Numerous forts and trading stations were established, the earliest being Sao Jorge da Mina (Elmina), begun in 1482. *The chief commodities dealt in were slaves,* gold, ivory and spices. The discovery of America (1492) was followed by a great development of the slave trade, which, before the Portuguese era, had been an overland trade almost exclusively confined to Mohammedan Africa. The lucrative nature of this trade and the large quantities of alluvial gold obtained by the Portuguese drew other nations to the Guinea coast. (Enc. Brit. Vol. I, pg. 332).

The Portuguese were the first to explore and trade along the Guinea coast, tempted by the gold deposits, and later also by the opportunities of slave-trading. (New Int. Enc. Vol. IX, pg. 357).

Following the coast southwards from Cape Blanco is first the French colony of Senegal, which is indented, along the Gambia River, by the small British colony of that name, and then the comparatively *small territory of Portuguese Guinea,* all that remains on this coast to represent Portugal's share in the scramble in a region where she once played so conspicuous a part. (Enc. Brit. Vol. 1, pg. 348).

Catholics Continually in a State of War

The Province of Guinea, another West African possession of Portugal, comprising 4,450 square miles. The climate is unhealthful for Europeans. The population numbers about 67,000 and belongs to ten races, subdivided into many tribes. (Cath. Enc. Vol. XII, pg. 312).

It is generally in a state of war, the natives being turbulent

Schools Poorly Attended

The Province of Portuguese Guinea has an area of about 14,270 square miles, with a population of 300.000 . . . There are a few primary schools, which, however, are poorly attended. (The Cath. En. XIII, 467).

Still Savage Under Catholic Rule

With respect to Guinea little can be said, its population being still in a condition of savagery. Its annual statistics are: Baptisms, 330; marriages, 10; confessions and communions, 20. (The Cath. En. XIII, 467).

Commerce Non-Portuguese

Though so long settled in the district—the only part of the Guinea coast west of the Gabun left in her possessions—Portugal has done little towards its development. With a fertile and well-watered soil, exceedingly rich in natural products, there is not much commerce, and such trade as exists, chiefly non-Portuguese hands. is hampered by excessive customs duties and vexatious regulations. (Enc. Brit. Vol. XXII, pg. 168).

No Change for Four Centuries

Portuguese authority does not in fact extend much beyond the few stations maintained, nor has the local government won the confidence of the natives. In 1908 Bissao and some European settlements on the mainland were besieged by the Papel and other tribes and troops had to be sent from Portugal before order could be restored. If, however, agriculture and commerce suffer, the ethnologist and zoologist find in this easily accessible little enclave a rich field for investigation, the almost nominal sovereignty of Portugal having left the country, practically uninfluenced by European culture in much the same condition that it was in the 16th and 17th centuries. (Enc. Brit. Vol. XXII, pg. 168).

West Africa—Shadowy Empire

But the area under effective control of Portugal at that time (1875) did not exceed 40,000 square miles. Great Britain then held some 250,000 square miles, France about 170,000 square miles and Spain 1,000 square miles. (Enc. Brit. Vol. I, pg. 335).

Portugal's hold on the interior, never very effective, weakened during the 17th century, and in the middle of the 18th century ceased with the abandonment of the forts in the Manica district. (Enc. Brit. Vol. I, pg. 332).

Portugal was striving to retain as large a share as possible of her *shadowy empire*, and particularly to establish her claims to the Zambezi region, so as to secure a belt of territory across Africa from Mozambique to Angola. (Enc. Brit. Vol. I, pg. 335).

Formerly Angola depended for its prosperity almost entirely on the slave trade, and during the 17th and 18th centuries many thousands of natives were transported annually to Brazil. (Cath. Enc. Vol. XII, pg. 312).

Portuguese East Africa—Portuguese by Name

In 1502 da Gama paid a visit to Sofala to make inquiries concerning the trade in gold carried on at that place, and the reports as to its wealth which reached Portugal led to the dispatch in 1505 of a fleet of six ships under Pedro da Nhaya with instructions to establish Portuguese influence at Sofala. Da Nhaya was allowed to build a fort close to the Arab town. (Enc. Brit. Vol. XXII, pg. 166).

Portuguese East Africa consists of the Province of Mozambique. Portuguese activity on that coast began in 1505 with the foundation of the Captaincy of Sofala, and in 1558 a fortress was built at Mozambique, the port of call for ships bound to and from India, and the center from which the discoverers penetrated into the interior, over-running the native empire of Monomotapa in quest of gold. (Cath. Enc. Vol. XII, pg. 311).

The Portuguese, however, failed to make any effective use of their East African possessions. Among the causes of their non-success in the years immediately following the period of conquest must be reckoned the Sixty Years' Captivity" (1580-1640). (Enc. Brit. Vol. XXII, pg. 167).

For forty years Sofala was their only station south of the Zambezi. Thence they traded with the Monomotapa or chief of the "Mocaranga" (i. e. the Makalanga or Karanga) in whose territory were the mines whence the gold exported from Sofala was obtained. At that time this chief was powerful potentate exercising authority over a wide area (see Monomotapa). The efforts made by the Portuguese from Sofala to reach him were unsuccessful. It was probably the desire to penetrate to the "land of gold" by an easier route that led, in 1544, to the establishment of a station on the River of Good Tokens, a station from which grew the town of Quilimane. (Enc. Brit. Vol. XXII, pg. 166).

Lourenco Marques and a companion, sent out by the captain of Mozambique, entered Delago Bay and opened up trade with the natives. This was the most southerly point occupied by the Portu-

guese. For three centuries, however, the fine harbor was little used, and its ultimate development was due to the discovery of another "land of gold." (Enc. Brit. Vol. XXII, pg. 166).

Francisco Barreto, a former viceroy of India, appointed governor of the newly formed province, was instructed by King Sebastian to conquer the country of the gold mines. (Enc. Brit. Vol. XXII, pg. 166).

His successor, Vasco Fernandes Homen, got together another expedition and made his way inland from Sofala to a region where he saw the ground being worked for gold. The comparative poorness of the mine filled him, it is stated, with disappointment, and he returned to Sofala. Thus these, the most important efforts made by the Portuguese to obtain possession of the interior, ended in failure. (Enc. Brit. Vol. XXII, pg. 166).

Catholics Inferior to Infidels

At this time Portuguese influence on the Zanzibar coast was *waning before the power of the Arabs* of Muscat, and by 1730 no point on the east coast north of Cape Delgado was held by Portugal. (Enc. Brit. Vol. I, pg. 332).

Primary schools exist in the principal centers, but very little has been done for education. (Cath. Enc. Vol. XII, pg. 312).

Indian and English Traders—Non-Portuguese

Its commercial movement in 1892 was valued at 4,951 contos de reis, but in 1901 it had reached 21.542 contos, and that of the port of Lourenco Marques increased tenfold between 1892 and 1899. Since then the rate of progress has been well maintained. Inland trade is chiefly in the hands of Indians (Banyans), while that of the coast is done by English houses. The system of government by chartered companies, which succeeded in neighboring British colonies, has been tried here and the Mozambique and Nyassa Companies have jurisdiction over large territories, undeveloped for lack of funds. It is only recently that the Portuguese Government has completed the occupation of the province. (Cath. Enc. Vol. XII, pg. 311).

The gold deposits are found principally in Manica, near the frontier of Rhodesia, and are exploited almost exclusively by British subjects. (New Int. Enc. Vol. XVI, pg. 290).

The Mozambique Company, organized largely with British capital, secured a royal charter for the administration of the Manica and Sofala regions for a period of 50 years beginning with 1891.

The Nyassa Company controls the region between the Rovauma, Lake Nyassa, and the Lurio. (New Int. Enc. Vol. XVI, pg. 290).

MELANESIA.

Dr. Roucek is again very much mistaken in geography, when he thinks that the island of Timor belongs to Melanesia.

Timor, an island of the Malay Archipelago, the easternmost and largest of the Lesser Sunda Islands. (Enc. Brit. Vol. XXVI, pg. 989).

It comprises all the islands lying between New Guinea and the Fiji Islands, and between the Equator and the Tropic of Capricorn (Map: East Indies, H 4). It includes the following groups: Admiralty Islands, Bismarck Archipelago, Solomon Islands, Santa Cruz, New Hebrides, New Caledonia, Loyalty Islands, and Fiji Islands. The last are sometimes classed with the Polynesian Islands, while New Guinea is sometimes included in Melanesia. (Int. Enc. Vol. XIII, pg. 286).

Melanesia, one of the three great divisions of the oceanic islands in the central and western Pacific. It embraces the Bismarck Archipelago, N. E. of New Guinea, the Louisiade, Solomon, Santa Cruz, New Hebrides and Loyalty Islands, New Caledonia, Fiji and intervening small groups. (Enc. Brit. Vol. XVIII, pg. 89).

No Catholic Ships

Portuguese Timor includes the neighboring isle of Pulo Kambing, and has an area of about 7,450 square miles. Estimates of the population vary from 300,000 to over a half a million. Dilli, on the north coast, the administrative headquarters and chief settlement, is a poor little place of some 3,000 inhabitants, containing hardly any Europeans apart from the officials. Macao was administratively united to Portuguese Timor till 1896, and still pay sa contribution to the revenue. The estimated revenue for 1901-1902 was £25,196 (£7,200 from Macao), and in 1905-1906 it was £26,968; the estimated expenditure was £36,532 in the earlier and £43,320 in the later period. *Few ships visit the colony, except Dutch vessels* trading in the achipelago, which call regularly at Dilli. Exports (principally coffee and wax) are valued at about £55.000 annually, and imports at about the same amount. (En. Brit. Vol. XXVI, pg. 990).

Dutch Part Smaller in Area, Larger in Population.

Dutch Timor has an area of a little over 5,000 square miles. Kupang, the chief town of the residency, contains some 8,000 inhab-

itants, of whom 145 are Europeans living in well-built houses; 594 Chinese, and 43 Arabs. In agriculture, European plants have not been successful, and of native products the supply is only sufficient for the home consumption. The export of sandalwood, ponies, cattle, pinang nuts, etc., amounts in a year to only about £8,500. (Enc. Brit. Vol. XXVI, pg. 990).

Dutch Timor: Population of the residency (1905) 308,500* (Enc. Brit. Vol. XXVI, pg. 990).

INDIA

Catholic City Deserted by all Inhabitants

The ancient Hindu city of Goa, of which hardly a fragment survives, was built at the southernmost point of the island, and was famous in early Hindu legend and history for its learning, wealth and beauty.

Old Goa is, for the most part, a city of ruins without inhabitants other than *ecclesiastics and their dependents. . .* The Church of Bom Jesus containing the magnificent shrine and tomb of St. Francis Xavier.

It was easily defensible by any power with command of the sea, as the encircling rivers could only be forded at one spot, and had been deliberately stocked with crocodiles. It was attacked on the 10th of February 1510 by the Portuguese under Albuquerque. As a Hindu ascetic had foretold its downfall and the garrison of Ottoman mercenaries was outnumbered, the city surrendered without a struggle, and Albuquerque entered it in triumph. Three months later Yusuf Adil Shah returned with 60,000 troops, forced the passage of the ford, and blockaded the Portuguese in their ships from May to August, when the cessation of the monsoon enabled them to put to sea. In November Albuquerque returned with a larger force, and after overcoming a desperate resistance, recaptured the city, *permitted the soldiers to plunder it for three days, and massacred the entire Mohammedan population.* (The En. Br).

French Part Better than Spanish on St. Domingo.

*The Spanish government, after many ineffectual attempts to expel the French, at length consented to their stay, and at the treaty of Ryswick, in 1691, Spain formally ceded to France the western half of the island. In 1776, a new boundary line was agreed upon, and a liberal commerce opened between the two nations. The French portion of the island far surpassed the Spanish in productiveness and wealth. The former increased rapidly in population and culture, while the latter declined in both. (A Pict. History of America, by Goodrich, pg. 189).

Every Form of Vice

In 1542 St. Francis Xavier *mentions the architectural splendor of the city;* but it reached the climax of its prosperity between 1575 and 1625. Goa Dourada, or Golden Goa, was then the wonder of all travellers, and there was a Portuguese proverb "He who has seen Goa need not see Lisbon" . . . In the main street slaves were sold. Almost all manual labor was done by slaves; common soldiers assumed high-sounding titles, and it was even customary for the poor noblemen who congregated together in boarding-houses to subscribe for a few silken cloaks, a silken umbrella and a common man-servant, so that each could take his turn to promenade the streets, fashionably attired and with a proper escort. There were huge gambling saloons, licensed by the municipality, where determined players lodged for weeks together; *and every form of vice.* except drunkenness, was practiced by both sexes, although European women were forced to lead a kind of zenana life; and never ventured unveiled into the streets; they even attended at church in their palanquins so as to avoid observation.

Jesuit Traders Increase Poverty

The appearance of the Dutch in Indian waters was followed by the gradual ruin of Goa. In 1603 and 1639 the city was blockaded by Dutch fleets, though never captured, and in 1635 it was ravaged by an epidemic. *Its trade was gradually monopolized by the Jesuits.* Thevenot in 1666, Baldaeus in 1672, Fryer in 1675, describe *its ever-increasing poverty and decay.* In 1683 only the timely appearance of a Mogul army saved it from capture by a horde of Mahratta raiders, and in 1739 the whole territory was attacked by the same enemies, and only saved by the unexpected arrival of a new viceroy with a fleet. . . Between 1695 and 1775 the population dwindled from 20,000 to 1,600, and in 1835 Goa was only inhabited by a few priests, monks and nuns.

In 1675 Fryer described Goa as "a Rome in India, both for absoluteness and fabrics," and Hamilton states that early in the 18th century *the number of ecclesiastics in the settlement had reached the extraordinary total of* 30,000. The Inquisition was abolished in 1814. (The En. Br. XII, 160).

No Catholic Missionaries Without Sword

The decline of Portuguese power in the 17th century, followed as it was by a decline in the supply of missionaries, etc., soon put limits to the extension of missionary work; and it was sometimes with difficulty that the results actually achieved could be kept up. (The Cath. En. VI, 603).

In 1529 an expedition sent by Dom Nuno da Cunha, the Portuguese viceroy, sacked and burned the city of Damao, on the Arabian Sea. (Cath. Enc. Vol. IV, pg. 610).

Decay of Diu

The trade of the town, however, is decayed. The Portuguese, under treaty with Shah of Gujarat, built a fort here in 1535, but soon quarrelled with the natives and were besieged in 1538 and 1545. (The En. Br. VIII, 325).

Diu, a seaport situated at the eastern extremity of an island of the same name. The place has been in possession of the Portuguese since 1535; from its detached and isolated position its trade is of little consequence. (The New In. En. VI, 316).

THE ISLAND OF MACAO.

It occupies a small peninsula, formerly an island but now connected by a narrow spit or neck of land, formed by the action of the tides, with the island and prefecture of Hiang-shan, on the north; area four square miles; population, in 1896, 78,627, of whom 3,898 were Portuguese, and 74,568 Chinese. (New Int. Enc. Vol. XII, pg. 591).

The bay encloses many small islands and islets, some hardly distinguishable from sandbanks and submerged at high water, giving rise to a native saying that "half the islands live under water." Corisco Island, the largest of the group, is some three miles long by 1 3-4 miles in breadth and has an area of about 5 1-2 square miles. (Enc. Brit. Vol. VII, pg. 155).

Macao possesses a cathedral, many churches, a theater, several hospitals, and charitable institutions, but *no buildings of special importance or architectural beauty.* (New Int. Enc. Vol. XII, pg. 591).

Trade Not in Portuguese Hands

Its trade is now chiefly in transit with Hong Kong and Canton, and is for the most part in the hands of the Chinese and Parsis. (New Int. Enc. Vol. XII, pg. 592).

The commercial prosperity of Macao, once very considerable, has been almost extinguished in modern times by the rival British settlement of Hong Kong, planted, about 10 miles east, in the year 1842. (Cath. Enc. Vol. IX, pg. 481).

Degeneration of the Catholic Portuguese

Of the Portuguese inhabitants more than three-fourths are

natives of Macao—a race very inferior in point of physique to their European ancestors. (Enc. Brit. Vol. XVII, pg. 191).

Macao Chinese

The Portuguese first settled here in 1577 when certain merchants who had squatted on the island of Lampaco, and who had assisted the Chinese authorities in dealing with pirates, were permitted to move hither to erect warehouses. Though Portugal sent out a royal Governor in 1628, Macao continued to be regarded as Chinese territory until 1887, when by treaty China relinquished her claim on condition that the land should never be alienated without China's consent. (New Int. Enc. Vol. XII, pg. 592).

Although Macao is de facto a colonial possession of Portugal, the Chinese government persistently refused to recognize the claim of the Portuguese to territorial rights, alleging that they were merely lessees or tenants at will, and until 1849 the Portuguese paid to the Chinese an annual rent of £71 per annum. (Enc. Brit. Vol. XVII, pg. 191).

Saved by the Protestants

For a short time in 1802, and again in 1808, Macao was occupied by the English as a precaution against seizure by the French.* (Enc. Brit. Vol. XVII, pg. 191).

Protestant England expelled almost totally the Catholic nations and Portuguese from India.

The Island of Exile

Camoes, the Portuguese poet, spent eighteen months of exile here. and on one of the hills is pointed out the grotto in which it is said he composed part of the Lusiad. Macao is notorious for its gambling houses, the tax on which provides most of the public revenue, and for its share in the infamous coolie traffic which came to an end only in 1873. (New Int. Enc. Vol. XII, pg. 592).

The Camoens grotto, where the exiled poet found leisure to celebrate the achievements of his ungrateful country. (Enc. Brit. Vol. XVII, pg. 191).

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*The Lacedomonian ambassador said the Spartans would put him to death if he proposed any man but a Spartan to command their troops; and those very prejudiced and narrow-minded patriots were reduced to the necessity of exterminating the invaders by themselves. (Eight. Christ. Cent. by White, pg. 495).

Pagan Japan Makes End to Catholic Slavery

The nefarious coolie traffic gradually increased in extent and in cruelty from about 1848 till it was prohibited in 1874, and much of the actual trade is more or less of the nature of smuggling. (Enc. Brit. Vol. XVII, pg. 191).

The Japanese Soyeshima stopped the Portuguese traffic with coolies.

Poor in Spite of Colonies

The budget is every year with deficit. The public (national) debt, since 1853 to 1892, was augmented about 8,000,000 of milreis per year, in such a way that in the last of mentioned years the interest of the interior borrowings were 70 for 100 and those of exterior 33 1-2 per 100. (En. Un. II, 46-695).

Good—Due to Anti-Catholicism

Pombal carried on a relentless war *against the nobles and the clergy*, and as a result of his efforts the Jesuits were expelled from the country in 1759. (The New In. En. XVI, 286).

Don Pedro expulsed the Jesuits and gave passports to nuncius. (En. Un. II, 46-712).

Pombal's reforms included such measures as the prohibiting of the publication of bulls against any of the officers of state without the king's authorization, and the abolition of numerous monasteries and nunneries. Schools of all kinds were established for the instruction of the people. *The kingdom was advancing to a high degree of prosperity in trade and industry.* But the death of the monarch, who confided in Pombal to the last, was followed by the fall of that minister, and the undoing of many of its most beneficial works. (Hist. of the Christ. Church, by Fisher, pg. 503).

After the revolution of 1834 in Portugal, the expulsion or abolition of the religious orders and the severing of diplomatic relations with the Vatican took place. (The Cath. En., VI, 605).

The characteristic of the revolution of 1910 was irreligiousness and persecution of the Catholic Church. On the 20th of April there was the separation of the Church from the state. The religious orders were expelled and prohibited with confiscation of all their goods. The churches, cathedrals and chapels dedicated to the cult of the Catholic Church, passed to be property of the state. The bishops and priests who protested were taken and expelled from the Portuguese territory.

Liberty of consciousness and secularization of the cemeteries were proclaimed. (En. Un. II, 46-695).

Catholicism ruined every thing in such a way that any liberty could not help to bring progress and wealth, just as any medicine can not help to bring life to a dead man.

SPAIN LOST ALL.

The whole of South America, and a considerable part of North America, were, in the course of the 16th century, settled by those governments; who organized in their trans-Atlantic possessions a colonial system of the most rigid and despotic character. . . Liberty of speech and of the press was unknown. Instead of affording an asylum to persons dissenting from the religion of the state, conformity of belief was, if possible, enforced more rigidly in the colonies than in the mother country. . . In a word, from the extreme southern point of Patagonia to the northernmost limit of New Mexico, I am not aware that anything hopeful was done for human improvement by either of the European crowns which added these vast domains to their territories.

If this great territorial extension was fruitless of beneficial consequences to America, it was not less so to the mother countries. For Spain it was the commencement of a period, not of prosperity, but of decline. The rapid influx of the precious metals, in the absence of civil liberty and of just principles and institutions of intercourse and industry, was productive of manifold evils; and from the reign of Philip the Second, if not of Charles the Fifth, the Spanish monarchy began to sink from its haughty position at the head of the European family. I do not ascribe this downfall exclusively to the cause mentioned; but the possession of the two Indies. with all their treasures, did nothing to arrest. accelerated even, the progress of degeneracy. *Active causes of decline no doubt existed at home; and of these the Inquisition was the chief.* (Im. and Americanization, p. 31).

It was not merely Jews and heretics whom the Holy Office in Spain bound to the stake; it kindled a slow, unquenchable fire in the heart of Castile and Leon. The horrid atrocities practiced at home and abroad, not only in the Netherlands, but in every city of the mother country, cried to Heaven for vengeance upon Spain; nor could she escape it. She intrenched herself behind the eternal Cordilleras; she took to herself the wings of the morning, and dwelt in the uttermost parts of the sea; but even there the arm of retribution laid hold of her, and the wrongs of both hemispheres were avenged in her degeneracy and fall. (Immigr. and Amer. 31).

England Did Not Lose

We had lost three millions of colonists, and gained three million independent customers. (Eight. Christ. Cent. by White, pg. 521).

At the close of the war its population was augmented by the immigration from the United States of between 30,000 and 40,000 Loyalists, whose advent, says the Canadian historian Bourinot, "was the saving of British interests in the great region which England still happily retained in North America." It was these immigrants who founded New Brunswick and Upper Canada (Ontario), and their descendants have continued to the present day to constitute perhaps the most important and influential element in the population of Canada. (New Int. Enc. Vol. IV, pg. 117).

France Anti-Catholic

In the part of speaking on the War of Independence of the United States, we have shown that France in many ways was Protestant even before Protestantism came, because there occurred the first revolts against the Pope. Here we have again proven by the Catholic Encyclopedia that France is anti-Catholic.

Napoleon Anti-Catholic

"Your conscience is a fool," said Napoleon to the Bishop de Broglie. (Cath. En. II, 396).

It is remarkable that three out of the four nations that had conquered Bonaparte, and had thus given freedom to the pope. were not of the Roman Catholic fold. Russia was Greek, England and Prussia were Protestant. (Hist. of the Christ. Church. by Fisher, pg. 532).

France is no longer a Catholic country in the normal and vital sense. (The Cath. En. VI, 653).

French President a Protestant

The twenty-ninth General Synod of the Reformed Churches had been held in 1659. Six synods held in 'the Desert' during the century of persecution had not been of national extent. The thirtieth synod was convoked by President Thiers in 1872. (New Internat'l Enc. Vol. X, pg. 299).

French Protestant Schools and Missions

In 1840 there were 677 Protestant schools, from primary to normal. There are two theological faculties—at Montauban, and, since Strassburg was lost, in Paris. From this period dates also the foreign mission work of the Protestant Church, a history of almost unparalleled zeal and self-sacrifice. The Society of Evangelical Missions was founded in 1822: The first missionaries went to South Africa in 1829. The mission fields are now seven in number, in Africa, the Society Islands, and Madagascar.

In 1901, the expenditures of the society were over 2,000,000 francs. (New Internat'l Enc. Vol. X, pg. 299).

French Government Anti-Catholic

The anti-religious government of France is actually renewing the Kulturkampf; but no more than its German models does it succeed in "hitting the Roman spirit." (The Cath. En. XII. 502).

MOROCCO

Catholic Infidelity Costs Spain Independence

Ceuta. In 618 the town, then known as Septon, fell into the hands of the Visigoths. It was the last stronghold in North Africa which held out against the Arabs. At that date (A. D. 711) the governor of the town was the Count Julian who, in revenge for the betrayal of his daughter by King Roderick of Toledo, invited the Arabs to cross the straits under Tarik and conquer Spain for Islam. By the Arabs the town was called Cibta or Sebta, hence the Spanish form Ceuta. (Enc. Brit., Vol V, pg. 777).

Taken From Brotherly Catholic Neighbor

Ceuta passed to Spain in 1580 on the subjugation of Portugal by Philip II, and was definitely assigned to the Spanish crown by the treaty of Lisbon in 1688. (Enc. Brit. Vol. V, pg. 777).

Unfortunate, Because Ruled in Popish Way.

For two hundred years Morocco has been ruled by a dynasty of Arab sherifs, who claim descent from Ali, the uncle and son-in-law of Mohammed. The sherif, or sultan, is theoretically supreme in both temporal and spiritual affairs, his wishes being carried out by viziers, or secretaries, in the various branches of the administration (maghzen). As a matter of fact, the normal condition of the country is revolution and anarchy. (The Cath. En. Vol. X, pg. 574).

Spanish Only Some Ports by French Help

The Sultan Abderrahman, having espoused the cause of Abd-el-Kader, sustained a crushing defeat at the hands of the French at Isly in 1844. Mogador was bombarded and peace soon followed. In 1859 a Spanish force under Marshal O'Donnell invaded Morocco. Two battles were fought, several ports were bombarded, and Tetuan was taken. A treaty was signed April 27, 1860, by which the Sultan ceded some portions of his territory and granted commercial privileges to Spanish merchants. (New Int. Enc. Vol. XIV, pg. 16-17).

Portugal no longer retains any of her possessions in Morocco;

but Spain still holds eight ports known as the presidios, one on the Atlantic Coast and seven on the Mediterranean. (Cath. Enc. Vol. X, pg. 574).

In 1906 the International Conference of Algerciras provided for a combined French and Spanish system of police, but the Morocco question is still (1910) unsettled. (Cath. Enc. Vol. X, pg. 574).

Protestant England Helps Catholic Colonies and Saves Spain

A lively trade had grown up between Great Britain and the revolted colonies; but since this commerce, under the colonial laws of Spain, was technically illegitimate, it was at the mercy of the pirates, who preyed upon it under the aegis of the Spanish flag. without there being any possibility of claiming redress from the Spanish government. The decision of the powers at the congress of Verona to give a free hand to France in the matter of intervention in Spain, gave the British government its opportunity. When the invasion of Spain was seen to be inevitable, Canning had informed the French government that Great Britain would not tolerate the subjugation of the Spanish colonies by foreign force. A disposition of the powers of the Grand Alliance to come to the aid of Spain in this matter was countered by the famous message of President Monroe (Dec. 2, 1823) laying the veto of the United States on any interference of concerted Europe in the affairs of the American continent. The empire of Brazil and the republics of Mexico and Colombia were recognized by Great Britain in the following year; the recognition of the other states was only postponed until they should have given proof of their stability. In announcing these facts to the House of Commons, George Canning, in a phrase that became famous, declared that he had "called a new world into existence to redress the balance of the old" and that "if France had Spain, it should at least be Spain without her colonies." (Enc. Brit. Vol. XXV, pg. 556).

England did not use the opportunity to take some of the Spanish colonies when they revolted against Spain, but on the one hand, she wanted to see the Spanish colonies as free countries, and on the other, she stopped France from taking some of them. England did the same concerning Portugal. So the most Catholic countries were saved by the most Protestant.

In 1810, with the consent of Spain, Ceuta was occupied by British troops under General Sir J. F. Fraser. The town was restored to Spain by the British at the close of the Napoleonic Wars.* (Enc. Brit. Vol. V, pg. 777).

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*For the same reason Pensacola (in West Florida) was garrisoned by the British in 1814.

There are times in all national annals when the narrowest prejudices have an amazing resemblance to the noblest virtues. When Hannibal was encamped at the gates of Rome, the bigoted old Patricians in the forum carried on their courts of law as usual, and would not deduct a farthing from the value of the lands they set up for sale, though the besieger was encamped upon them. (Eight. Christ. Cent. by White, pg. 494-495).

When a king of Sicily offered a great army and fleet for the defense of Greece against the Persians, the Athenian ambassador said, "Heaven forfend that a man of Athens should serve under a foreign admiral!" (Eight. Christ. Cent. by White, pg. 495).

Rule Britania

That Spain still has some possessions in Africa, in the first place she should thank Protestant England, who saved them against Napoleon. The fact that Spain begged for this, convinces us that although an eternal enemy of Protestant England, Catholic Spain recognized the ability and believed in the word of honor of England. that she would give the colonies back. Among the Catholics the given word does not have any value, even if given by the emperor or pope, as in the case of John Huss.

No Colonies But Penal Settlements

Ceuta. the chief Spanish penal settlement or presidio. on the northern coast of Africa, situated on a small promontory in Morocco, about 17 miles south of Gibraltar. It passed in 1415 from the Moors to the Portuguese. and in 1580 was annexed with all the Portuguese territories to Spain, in whose possession it has since remained. (New Int. Enc. Vol. IV, pg. 447).

Melilla, a Spanish fortified station and penal settlement. (Enc. Brit. Vol. XVIII, pg. 94).

No Trade in Spite of Being Free Port.

For civil purposes Ceuta is attached to the province of Cadiz. It is a free port, *but does little trade.* (Enc. Brit. Vol. V, pg. 777).

Morocco cost Spain even a revolution (1909) and the indignation of the whole cultured world for the execution of Ferrer.

RIO DE ORO—THE RIVER OF GOLD.

Not Even Fish in the River

At the opening of the Berlin conference Spain had established no formal claim to any part of the coast to the south of Morocco; but while the conference was sitting, on the 9th of January, 1885. the Spanish government intimated that in view of the importance of

the Spanish settlements on the Rio de Oro, at Angra de Cintra, and at Western Bay (Cape Blanco), and of the documents signed with the independent tribes on that coast, the king of Spain had taken under his protection "the territories of the western coast of Africa comprised between the fore-mentioned Western Bay and Cape Bojador." The interior limits of the Spanish sphere were defined by an agreement concluded in 1900 with France. By this document some 70,000 square miles of the western Sahara were recognized as Spanish. (Enc. Brit. Vol. I, pg. 347).

Rio de Oro. A Spanish possession on the west coast of the Sahara Desert, extending from Cape Bojador to Cape Blanco, 400 miles. It is an arid, rocky and sandy plateau, about 1,000 feet high, and covered with a scant growth of esparto grass near the sea, though there are a number of oases in the interior. The climate is very dry and hot, the temperature sometimes reaching 120 degrees. . . The inhabitants are mixed tribes of Mohammedan Berbers and negroes, obtaining a scanty subsistence by raising cattle, sheep and camels. The only Spanish settlement is at Rio de Oro, on a low peninsula near the center of the west coast. The Governor here is under the Governor of the Canary Islands. Vessels from the latter exploit the fishing grounds along the coasts. Population, estimated (1903), 100.000. (New Int. Enc. Vol. XVII, pg. 159).

Rio de Oro: Forming part of the Sahara, Rio de Oro is nearly waterless. Oases are few and the sparse population consists almost entirely of nomad Arabs and Berbers. They are Mohammedans. In contrast with the sterility of the land the sea through the coast of Rio de Oro abounds in fish, especially cod. The fishing industry is in the hands of the Canary Islanders and of the French. (Enc. Brit. Vol. XXIII, pg. 357).

Rio de Oro the Catholic Encyclopedia does not even mention. If there were gold, there would be also the Roman Catholic priests.

Rio de Oro, El Dorado, the Fountain of Youth, etc., that is what the Catholics looked for.

GUINEA

Not Spanish

Spanish Guinea does not exist, but only French and Portuguese. What Dr. Roucek means is only a piece of 9,800 square miles, Muni River settlement, wedged in French Congo.

Apart from this *small block of Spanish territory* south of Cameroon, the stretch of coast between Cape Blanco and the mouth of the Congo is partitioned among four European powers—Great Britain, France, Germany and Portugal—and the negro republic of Liberia. (En. Brit. 1-348).

Muni River Settlements, or Spanish Guinea, a Spanish protectorate on the Guinea Coast, West Africa, rectangular in form, with an area of about 9,800 square miles and an estimated population of 150,000. The protectorate extends inland about 125 miles. The coast-line, 75 miles long. (Enc. Brit. Vol. XIX, pg. 9).

No Catholic Trade

Muni: Cotton goods and alcohol are the principal imports. Trade is largely in the hands of British and German firms. The annual value of the trade in 1903-1906 was about £100,000. (Enc. Brit. Vol. XIX, pg. 9).

Spanish With the Help of the French

Muni: After protracted negotiations between France and Spain a treaty was signed in June, 1900, by which France acknowledged Spanish sovereignty over the coast region between the Campo and Muni rivers and the hinterland as far east as 11 degrees, 20 min. E. of Greenwich, receiving in return concessions from Spain in the Sahara (see Rio de Oro), and the right of pre-emption over Spain's West African possessions. (Enc. Brit. Vol. XIX, pg. 9).

Unhealthy Island for Monkeys and Prisoners

Fernando Po, isle, situated in the Gulf of Guinea, about 25 miles west of the Kamerun coast, has an area of 750 square miles and a population of (1900) 20,741. The island is densely wooded, large monkeys are common, and there are wild sheep and goats.* (Nelson's En. Vol. V, pg. 1).

Fernando Po. The climate is very unhealthy in the lower districts, where malarial fever is common. (Enc. Brit. Vol. X, pg. 280).

Abandoned by England—Taken by Spain

Fernando Po. The climate is excessively hot and unhealthful, the temperature varying but little throughout the year, the average for the coolest month being 74 degrees F. and for the warmest 82 degrees F. The chief products are bananas, rice, yams, and corn. The trade is insignificant. The population, composed of native negroes and Portuguese, in 1900, was 20,741. The island takes its name from the Portuguese navigator Fernando, or Fernao

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*Fernando Po is not mentioned in the Catholic Encyclopedia. Because there are many monkeys on that island, it is being considered to establish there a monkey farm which will serve to renew youth to the Spanish monks since they failed to find the Fountain of Youth in Florida.

do Pao, who discovered it in the latter part of the fifteenth century. In 1778 it was occupied by Spain. In 1827 the English, with the consent of Spain, founded the colony of Clarencetown, which is now Santa Isabel, and has a population of about 1,500. Being abandoned by the English in 1834, the island was again taken over by Spain a few years later. (New Int. Enc. Vol. VII, pg. 548).

American White Slaves Deported to Africa

Fernando Po. In 1879 the Spanish government recalled its officials, but a few years later, when the partition of Africa was being effected, they were replaced and a number of *Cuban political prisoners were deported thither.* Very little was done to develop the resources of the island until after the loss of the Spanish colonies in the West Indies and the Pacific, when Spain turned her attention to her African possessions. Stimulated by the success of the Portuguese cocoa plantations in the neighboring island of St. Thomas, the Spaniards started similar plantations, with some measure of success. The strategical importance and commercial possibilities of the island caused Germany and other powers to approach Spain with a view to its acquisition, and in 1900 the Spaniards gave France, in return for territorial concessions on the mainland, the right of pre-emption over the island and her other West African possessions. (Enc. Brit. Vol. X, pg. 281).

Some of Negroes Faithful to Rome

Annobon, or Anno Bom, an island in the Gulf of Guinea. Its length is about four miles, its breadth two, and its area 6 3-4 square miles.

The inhabitants, some 3.000 in number, are negroes and profess belief in the Roman Catholic faith.

The island was discovered by the Portuguese on the 1st of January, 1473, from which circumstance it received its name (New Year). Annobon, together with Fernando Po, was ceded to Spain by the Portuguese in 1778. The islanders revolted against their new masters and a state of anarchy ensued, leading it is averred, to an arrangement by which the island was administered by a body of five natives, each of whom held the office of governor during the period and elapsed till ten ships touched at the island. In the latter part of the 19th century the authority of Spain was re-established. (Enc. Brit. Vol. II, pg. 74).

Four Hundred Years Old and Not Yet Self Supporting

Fernando Po: The administration of the island is in the hands of a governor general, assisted by a council, and responsible to the ministry of foreign affairs at Madrid. The governor general has

under his authority the sub-governors of the other Spanish possessions in the Gulf of Guinea, namely, the Muni River Settlement, Corsico and Annobon. None of these possessions is self-supporting. (Enc. Brit. Vol. X, 281).

According to the New International Encyclopedia, Vol. XVIII, pg. 387, Spain had expenses in 1903 of 948,000,000 pesetas. From that 9.200.000 went to Civil List, and to the colonies only 2,000,000, which is to say that Spain has colonies in name only, because a man who spends for himself yearly $948.00 and on his children only $2.00, shows that either he has no children at all or he has them in an orphanage.

*Small Protestant Daughter Victorious Over Two Greatest Catholics**

The inhabitants of the low countries, whom the tyranny and cruelty of Philip II had excited to revolt, and who had thrown off the Spanish yoke with indignation, were not satisfied with erecting themselves into a free state, and supporting their independence by a successful defensive war; but, flushed with the juvenile ardor of a growing commonwealth, pursued the Spaniards into the utmost recesses of their extensive dominions, and grew rich and powerful by the spoils of their former masters. They fell upon the Portuguese possessions in the East Indies, and made themselves masters of almost all the settlements of that depressed nation in Asia. After this, they began to turn their eyes towards America, and the truce of 1609 gave them time to bring their designs to maturity. (A Pict. Hist. of America, by Goodrich, pg. 145).

CANARY ISLANDS

Dr. Roucek forgot to mention one Spanish colony, the Canary Islands, and we have opportunity here to speak of what Catholicism did there.

In the Canary Islands and Fernando Po Spain possesses remnants of her ancient colonial empire where they are a more valuable asset than any she has acquired in recent times on the mainland. (Enc. Brit. Vol. I, pg. 351).

There is ground for supposing that the Phoenicians were not ignorant of the Canaries. The Romans learned of their existence through Juba, king of Mauretania. (Enc. Brit. Vol. V, pg. 174).

In the 12th century the Canaries were visited by Arab navigators, and in 1334 they were rediscovered by a French vessel driven among them by a gale. A Portuguese expedition, undertaken about the same time, failed to find the archipelago, and want of means

*Like liberal Chile against Peru and Bolivia.

frustrated the project of conquest entertained by a grandson of Alphonso X of Castile, named Juan de la Cerda, who obtained a grant of the islands and had been crowned king of them at Avignon, by Pope Clement VI. (Enc. Brit. Vol. V, pg. 174).

The Most Beautiful Island Has a Deserted Aspect

Teneriffe. It contains the famous Pico de Teyde (Peak of Teneriffe) the ancient Mount Atlante, rising 12,200 feet high, a guiding point for sailors since the time of the Phoenician Hercules. (Cath. Enc. Vol. XIV, pg. 507).

Santa Cruz, the capital of Teneriffe and of the Canaries. All travellers speak in terms of warm admiration of the scenery in this part of the island. Date-palms form a striking feature in the landscapes. The town of Orotava (pop. 9,192) is 1,040 feet above the sea. The houses are solidly built, but it has a *deserted aspect.* (Enc. Brit. Vol. XXVI, pg. 615).

America Civilizes the Spanish Colony

Fully 80 per cent of the inhabitants could neither read nor write in 1900; but education progresses more rapidly than in many other Spanish provinces. Good schools are numerous, and the return of emigrants and their children who have been educated in the United States, tends to raise the standard of civilization. The sustenance of the poorer classes is chiefly composed of fish, potatoes and gofio, which is merely Indian corn or wheat roasted, ground and kneaded with water or milk. The land is, in great part, strictly entailed. (Enc. Brit. Vol. V, pg. 173).

No Catholic Ships

In 1854 all the ports of the Canaries were practically declared free; but on the 1st of November, 1904, a royal order prohibited foreign vessels from trading between one island and another. This decree deprived the outlying islands of their usual means of communication, and, in answer to a protest by the inhabitants, its operation was postponed.* (Enc. Brit. Vol. V, pg. 174).

Catholic Creed Exterminates Them

Combined action on the part of the Church and the state help to christianize and civilize the Guanches and gave excellent results. The people abandoned their heathen practices and willingly embraced Christianity. The Catholic priest was always a brave protector of the natives against the vexations to which, in

*What we have already mentioned concerns Portugal also.

the early days of the conquest, they were occasionally exposed at the hands of their conquerors. (The Cath. En. III, 244).

Guanchos (native Guanctinet, from guan, man—Chinet, Teneriffe). A Hamitic people, formerly numerous in the Canary Islands, associated with the ancient Canarii and Kamnurich. *Their subjugation by the Spaniards was completed about 1496, and they are now almost extinct.* Those who first described them say that they were a handsome people, tall, well built, athletic, and agile. (The New In. En. IX, 327).

The Guanches (q. v.), who occupied the Canaries at the time of the Spanish invasion, no longer exist as a separate race, for the majority were exterminated, and the remainder intermarried with their conquerors. (Enc. Brit. Vol. V, pg. 173).

In such a way they received "help and true doctrine" from the Catholic priests and monks.

No Liberty for Catholics by Catholics

In 1902 a movement in favour of local autonomy was repressed by Spanish troops. (Enc. Brit. Vol. V, pg. 174).

BELGIUM.

Catholic Flanders—A Dead Poland

Flanders (Flem. Vlaenderen, anciently Vlaeland, submerged land). The old name of an extensive region embracing, besides the present Belgian provinces of East and West Flanders, the southern portion of the Province of Zealand, in Holland, and the French Department of Le Nord, and constituting in the Middle Ages a powerful and almost independent principality, ruled by counts under the suzerainty of the French king. (New Int. Enc. Vol. VII, pg. 705).

Baldwin died about 878. He is said to have inaugurated the industrial greatness of Flanders by introducing into the country great numbers of workmen skilled in the manufacture of woolen and other goods. (New Int. Enc. Vol. VII, pg. 705).

The southern provinces were destined to a wholly different fate. After the taking of Antwerp, in 1585, by the Duke of Parma, the Belgian Netherlands (including Limburg, South Brabant, Antwerp, East Flanders and West Flanders, etc.) were separated from northern provinces. They remained under Spanish supremacy until in 1714, by the Peace of Rastdat they were awarded to Austria. In 1794 they were conquered and annexed to France. During this whole period of foreign domination literature had sunk almost to its lowest possible ebb. The literary language, which at one time

had made its influence felt over the whole of the Low Countries, remained fixed in its sixteenth century form, and was on the point of degenerating again into a mere dialect of the people. Its place as the language of the cultured classes, and particularly after the French occupation in 1794, had been taken more and more by French, already the sole language of the other Belgian provinces, Liege, Luxemburg, Namur, and Hainut. The union of Belgium with Holland into the Kingdom of the Netherlands, in 1815, did not change existing conditions. (New Int. Enc. Vol. VII, pg. 720).

Murders and Civil Wars

Guy of Dampierre. who died in prison in 1305, was succeeded by his son, Robert of Bethune, who had an uneventful reign of seventeen years. The successor of the latter was his grandson, Louis of Nevers (1322-1346), who was unfit for the government of Flanders on account of the French education he had received. Shortly after his accession, the whole country was involved in a civil war, which ended only after the Flemings had been defeated at Cassel by the king of France (1328).

At the breaking out of the Hundred Years War, the Flemish communes, whose prosperity *depended on English wool*, followed the advice of Ghent's great citizen, Jacques van Artevelde, and remained neutral; the count and nobility took the part of the French king. When the policy of neutrality could no longer be adhered to, the Flemings sided with the English and helped them to win the battle of Sluis (1340). By that time Van Artevelde had become practically master of the country, which was very prosperous under his rule. He was murdered in 1345, and Louis of Nevers was killed the next year at the battle of Crecy. His son, Louis of Male (1346-1384), was a spendthrift. The communes paid his debts several times, but they finally refused to give him any more money. He managed, however, to get some from Bruges by granting to that city a license to build a canal, which Ghent considered a menace to her commerce. A new civil war broke out between the two cities, and peace was not restored until Charles VI of France had defeated the insurgents at Roosebeke (1382). (Cath. Enc. Vol. VI, pg. 95).

The victory of Fleurus, gained by the French army over the Austrian forces, 26 June, 1794, gave the revolutionary France all the territories which constitute Belgium of today.

The ecclesiastical principality of Liege, which since the 14th century had shown the deepest sympathy with France, public sentiment was gallophile, revolutionary, *and even somewhat Voltairean*; the predominant desire was to throw off the *yoke of the priests*, and the principality had literally cast itself into the arms of France through *hatred of the theocracy*. (The Cath. En. II, 396).

Pope Against the Sovereignty of the People.

1799. The new government did not persecute on principle, but only in so far as it was believed necessary to enforce the revolutionary laws, to maintain the interests of the party in power. A solution of difficulties was supposed to have been discovered when the clergy were required to take merely an oath of "fidelity to the Republic as resting on the sovereignty of the people." The Belgian bishops who were refugees in England condemned this oath because the doctrine of *the sovereignty of the people seemed to them heretical.* (The Cath. En. II, 396).

Liberal Minority Builds the Land

Independent Belgium (1830-1905). As has been shown not only was the revolution the work of two parties but *the chief role in it had been played by the Liberals, and for a long time, although a minority in the nation, their ranks supplied the principal leaders in national life.* The Catholics did not close their eyes to this state of things. The provisional government which assumed the direction of affairs after the revolution had but one Catholic among its ten members. (The Cath. En. II, 399).

The Catholics Choose Protesant.

Belgium. Though a Protestant prince, Leopold I (1831-65) showed himself worthy of the confidence of a Catholic people. (The Cath. En. II, 400).

Catholic Government Overthrown

The elections of 1847 placed the Liberals in power. The elections of 1855, which returned a Catholic majority, resulted in a cabinet, which was destined *to be overthrown as reactionary.* (The Cath. En. II, 400).

Belgian Professors Assert the Superiority of Protestantism

More prominent than ever was the alleged aim of protecting civil society against the "encroachments of the clergy."

The encouraged writers who, like Professor Laurent of the University of Ghent, denied the necessity of granting liberty to the Church, or who, like Professor de Laveleye of the University of Liege, asserted the superiority of Protestantism. (The Cath. En. II, 399).

Catholicism Into the Grave!

The famous school law of 1879, which the Catholics called the "Law of Misfortune" (Loi de malheur), a name it still retains.

The work of drafting this law was placed in charge of Van Humbeck, the Minister of Public Instruction, a Freemason who

some years before had declared in his lodge that "Catholicism was a corpse that barred the way of progress and would have to be thrown into the grave." The law did him justice, being in every respect the reverse of the law of 1842; it excluded from the schools all religious instruction, and barred from the ranks of teachers all graduates of free normal, i. e. religious schools.

. . . . This work, which extended over ten years, culminated in a revision of the constitution, which the advanced members of the Liberal party had been demanding for a long time, and which the Socialists were now insisting on. This revision had become imperative. Belgium was a country which had very few voters; out of a population of more than six millions there never were more than 150,000.

Catholics as Everywhere Only Ignorant Country People

"The wishes of the large cities, which were all Liberal." (The Cath. En. II, 400).

As compared with classic Dutch, Flemish gives the impression of being an uncultivated, unliterary tongue. (Nelson's, Vol. V, pg. 65).

The people are mostly of Flemish stock, Roman Catholics, and only moderately well educated. (Nelson's, Vol. V, pg. 66).

Not All Equal in the Catholic Country

For the first time in the history of Belgium (said a Liberal minister) Catholics showed their ability to govern, that is to say, their ability to comprehend at a glance the needs of the times and to meet them satisfactorily. Even the king, hitherto distrustful of Catholics, gradually gave up his prejudices, and at every election the voters confirmed their tenure of power.

Before the revision of the constitution the Catholic, like the Liberal, party was exclusively a bourgeois party, as its members had to pay a large poll tax for the privilege of suffrage.

In the votes cast at the general elections there is always a Catholic majority, but it is a question whether the majority of voters are Catholics. If it is asked whether the Catholics, namely the Belgians who submit to the teachings of the Church, still constitute the majority of the nation, the answer would be more or less doubtful. (The Cath. En. II, 399).

Belgium Revolts Against the Pope

Although the Church is independent in Belgium, and the *country has no state religion*, it does not follow that the governmental and the religious authorities have no connection with each other.

Except during the period of 1880-84 the government has maintained diplomatic relations with the Holy See.

The "Law of Misfortune" suppressed in 1879. (The Cath. En. II, 395-406).

Congo Negroes Interested in Catholicism

At the beginning of the 17th century a native chief, Alvarez II, sent one of his relatives, a marquis, as his representative to the papal court. The ambassador arrived in Rome in a dying condition and expired the day after his arrival, the Eve of Epiphany, 1608. Paul V, who personally assisted the ambassador in his last moments, gave him a magnificent state funeral and erected to his memory a monument at St. Mary Major's. Later, Urban VIII had a superb mausoleum erected to him by Bernini; it still stands at the entrance to the choir of the basilica. (Cath. Enc. Vol. IV, pg. 235).

Protestants Explore Congo

It will be remembered that when the conference assembled, the International Association of the Congo had only been recognized as a sovereign state by the United States and Germany. (Enc. Brit., Vol. I, pg. 339).

At this period, the middle of the 19th century, Protestant missions were carrying on active propaganda on the Guinea coast, in South Africa and in the Zanzibar dominions. Their work, largely beneficient, was being conducted in regions and among peoples little known, and in many instances missionaries turned explorers and became pioneers of trade and empire. One of the first to attempt to fill up the remaining blank spaces in the map was David Livingstone, who had been engaged since 1840 in missionary work north of the Orange. In 1849 Livingstone crossed the Kalahari Desert from south to north and reached Lake Ngami. (Enc. Brit. Vol. I, pg. 333).

While Livingstone circumnavigated Nyasa, the more northerly lake, Tanganyika, had been visited (1858) by Richard Burton and J. H. Speke, and the last named had sighted Victoria Nyanza. Returning to East Africa with J. A. Grant, Speke reached, in 1862, the river which flowed from Victoria Nyanza, and followed it (in the main) down to Egypt, had the distinction of being the first man to read the riddle of the Nile. (Enc. Brit. Vol. I, pg. 334).

H. M. Stanley, who had in 1871 succeeded in finding and succoring Livingstone, started again for Zanzibar in 1874, and in the most memorable of all exploring expeditions in Africa circumnavigated Victoria Nyanza and Tanganyika, and, striking further inland to the Lualaba, followed that river down to the Atlantic

Ocean, reached in August, 1877—and proved to be the Congo.* (Enc. Brit. Vol. I, pg. 334).

The central idea appears to have been to put the exploration and development of Africa upon an international footing. But it quickly became apparent that this was an unattainable ideal. The national committees were soon working independently of the International Association, and the Association itself passed through a succession of stages until it became purely Belgian in character, and at last developed into the Congo Free State, under the personal sovereignty of King Leopold.

Congo Private Property.

Leopold II's eyes were opened by the great African discoveries of 1878 to the possibility of realizing an ambitious scheme for acquiring in his country's interest a vast territory in the center of the Dark Continent. Amid general skepticism, and aided by a mere handful of men, mostly officers, he had built up the independent state of the Congo. From 1895 onward the Belgian Government had associated itself in his work by opening credits to him, although *Parliament remained hostile to the King's bold and enterprising policy*. (Enc. Brit., Vol. XXX, p. 429).

Between the years 1854 and 1865 Leopold travelled much abroad, visiting India and China as well as Egypt and the countries on the Mediterranean coast of Africa. On the 10th of December, 1865, he succeeded his father. On the 28th of January, 1869 he lost his only son, Leopold (b. 1859) duke of Hainut. (Enc. Brit., Vol. XVI, pg. 461).

In 1880 Leopold sought an interview with General C. G. Gordon and obtained his promise, subject to the approval of the British government, to enter the Belgian service on the Congo. Three years later Leopold claimed fulfillment of the promise, and Gordon was about to proceed to the Congo when the British government required his services for the Sudan. (Enc. Brit., Vol. XVI, 461).

In the first ten years of his work on the Congo King Leopold is reported to have spent £1.200,000 from his private fortune. (Enc. Brit., Vol. VI, pg. 927).

From 1890 to 1900 King Leopold is stated to have made a grant of £40,000 per annum from *his private purse* to the public funds. In 1901 Belgium renounced the repayment of its loans and the payment of interest, reserving the right to annex the state whose finan-

*Stanley was a Welshman and a Protestant.

cial obligations to Belgium would revive only if that kingdom should renounce its rights to annex the Congo.

Official returns placed the public expenditures at a higher figure than the revenue. (Enc. Brit., Vol. VI, pg. 927).

Protestant Recommends Catholic Monks for Savages.

The Free State. Charles George Gordon, the hero of Khartoum, a Presbyterian, was among the first to draw the attention of Leopold II to the need of establishing numerous Catholic missions in his African kingdom. At the begining of 1884, some days before his departure for the Sudan, Gordon was chosen General Administrator of the Stations of the International Association, and in this quality had an interview with Leopold, towards the end of which Gordon remarked: "Sire, we have forgotten the principal thing—the missionaries." "Oh, I have already considered the question," said Leopold. "The Association gives help and protection to all missionaries; further, it has given a subsidy to the missionaries of the Bible Society, to the Baptists . . ." "Yes," replied Gordon, "but you must also send Roman missionaries, many Roman missionaries." (Revue Generale, 1885, p. 116). (Cath. Enc., Vol. IV, pg. 235).

Leopold II, son of Leopold, who was from the Protestant branch of Saxe-Coburg, and who was first married to the English heiress to the throne, and had a pension of £50,000. He was also from a very rich family and it was possible for him to leave to his son great riches by which he could explore Congo. Protestant money, Protestant spirit and Protestant explorers made the large Congo State, and gave it to small Belgium.

The Catholic Encyclopedia, Vol. IV, p. 235, shows that Leopold II many times sent Baptist missionaries to Congo.

Belgium in the time of acquiring Congo had an anti-Catholic government. For that reason Dr. Roucek could not count it as really Catholic because even Czechoslovakia on paper is Catholic, but in reality is anti-Catholic.

Leopold II asked for service even from the English General Gordon, who was a Presbyterian. He did not look for able people among the Catholics but only among the Protestants. Even Catholic Belgium did not look for a Catholic king, but she took a Protestant.

Belgium did not discover Congo, nor explore, nor buy it, and neither did she conquer it, four facts in which is seen the strength and power of a nation. Belgium received Congo as a present from her king in a time when it had no great importance.

Catholic Party Against Congo.

King Leopold realized that if his country was to remain economically powerful her army must be strengthened, and to effect

this was his constant preoccupation; *but the Catholic party—in power since 1884—always frustrated his efforts*, and up to the time of his death Belgium still preserved her system of recruiting by drawing lots, conscripts who had been drawn having the right to get themselves replaced by substitutes at the cost of a fine of 1,600 francs. This system of substitution was abolished by the Chamber in 1909, and the king on his death-bed signed the law enforcing personal service. (Enc. Brit., Vol. XXX, pg. 430).

Forced Labour—the New Catholic System of Slavery.

(2) Inhuman Treatment of Natives. This accusation appeals to Christian people; it touches the principles of humanity. The Congo State is accused of oppressing, instead of civilizing, the Congo, and charges of atrocious cruelty have been brought. So grave were these that King Leopold thought it wise to establish an International Commission of Inquiry with unlimited authority to investigate the condition of the natives. The decree of 23 July, 1904, entrusted this important duty to M. Janssens (General Advocate of the Court of Cassation of Belgium), as president of the commission, Baron Nisco, an Italian (Temporary President of the Boma Tribunal of Appeal), and Doctor de Schumacher (Counsellor of State and Chief of the Department of Justice of the Canton of Lucerne, Switzerland). The commission arrived at Boma, 5 October, 1904. They concluded their investigations 13 February, 1905, and on the 21st of the same month embarked for Europe. The report was made public 5 November, 1905, in the official bulletin of the Independent State, and is obviously the most serious item in the question that we are now discussing. We must except, however, the chapter dealing with the missionaries. In this the commissioners departed from their habitual prudence, and their expressions here —as is commonly stated— do not accurately represent their judgment. According to this report one cannot directly charge the Independent State with responsibility for cruelties inflicted upon individuals. There are doubtless isolated crimes, but these are punished. There are also the involuntary consequences of governmental measures, but these unhappy effects were not foreseen. Such were the delegation of powers to the agents of companies; the giving of firearms to black sentinels; the failure to distinguish between military demonstrations to prevent rebellion and war operations to repress a revolt. Moreover, the report drew attention to grave abuses in the recruiting of labourers, in the imposition of compulsory labour on the natives, in the land regime, and in the organization of justice. (Cath. Enc., Vol. IV, pg.234).

The Free State: Forced labour (prestations) was legalized (law of the 18th of November, 1903). This forced labour was to be remunerated and was regarded as in the nature of a tax. Besides

the prestations, a system of corves, for public works, was enforced. (Enc. Brit., Vol. VI, pg. 926).

The soldiers serve for seven years, the workmen for five. Further, the natives who are not so engaged are subject to a poll tax affecting every adult, male or female. This tax varies from 6 to 24 fr. (about $1.20 to $4.00) a year; it may be paid in money, in kind (food-stuffs as a rule), or in personal labour.

Every year the commissaire draws up the different village tables of equivalence between money, kind, and labour, which must, since the last reforms, be publicly exhibited. The personal labour demanded may not exceed in duration a total of forty hours a month—hence the phrase—"forty-hours' tax." (Cath. Enc., Vol. IV, pg. 233).

Protestant Protest Against Catholic Misgovernment.

Concessionaire companies and a Domaine de la Couronne had been created in the state, from which the sovereign derived considerable revenues—facts which helped to explain the altered attitude of Leopold II. The agitation in Great Britain and America against the Congo system of government, and the admissions of an official commission of inquiry concerning its maladministration, strengthened, however, the movement in favour of transfer. Nevertheless, in June, 1906, the king again declared himself opposed to immediate annexation. But under pressure of public opinion the Congo government concluded, 28th of November, 1907, a new annexation treaty. As it stipulated for the continued existence of the crown domain the treaty provoked vehement opposition. Leopold II was forced to yield, and an additional act was signed 5th of March, 1908, providing for the suppression of the domain in return for financial subsidies. The treaty, as amended, was approved by the Belgian parliament in the session of 1908. Thus the Congo state, after an existence of 24 years as an independent power, became a Belgian colony. (Enc. Brit., Vol I, pg. 340).

King Leopold was personally a man of considerable attainments and much strength of character, but he was a notoriously dissolute monarch, who even to the last offended decent opinion by his indulgences at Paris and on the Riviera. The wealth he amassed from the Congo he spent, no doubt royally not only in this way but also on public improvements in Belgium; but he had a hard heart towards the natives of his distant possessions. (Enc. Brit., Vol. XVI, pg. 461).

We solve well this question in the benefit of Protestantism. Dr. Roucek admired "Catholic" Belgium in having a seventy-five times larger colony, because he did not know that it was to the credit of Protestantism only.

Catholicism Makes Belgium Weak.

The Army. Fully occupied with her economic development, and confiding absolutely in the neutrality which was supposed to be her safeguard, Belgium was giving no real thought in these years to defense. The Liberal Party alone stood for the principle of universal military service. *The Catholic party had always from electoral motives been firmly opposed to any reenforcement of the army* or increase in military expenditure. The king, however, well informed on the international situation, never ceased to press for improvement in the country's military condition. In 1912 M. de Brouqueville, then head of the government, suceeded, despite his party's reluctance, in passing an act establishing the principle of universal military service. In 1913 a complete reorganization of the army was voted. (Enc. Brit., Vol. XXX, pg. 432).

The lamentable fate of Belgium has shown that no justice in legislation or success in business will be of the slightest avail if the nation has not prepared in advance the strength to protect its rights. But it is equally true that there cannot be this preparation in advance for military strength unless there is a social basis of civil and social life behind it. There must be social, economic, and military preparedness all alike, all harmoniously developed; and above all there must be spiritual and mental preparedness. (Im. and Amer., 652).

I like the Belgian soldiers very much indeed, though they were a poor, broken-spirited lot of men, and in such a state of mental demoralization owing to their great loss that they wept often before one attempted to touch their dressings. (Under the Red Cross Flag at Home and Abroad, by Mabel T. Boardman, p. 280).

History Repeats Itself—Flemish with the Enemy.

Separation of Flanders and Wallonia. To disintegrate the Belgian nation was Germany's constant aim from the first days of the war, and the exploitation of the language differences of the country formed her chief means of pursuing it. Imagining that favour shown to the Flemish language would suffice to stimulate the separatist movement, the German Government adopted an attitude distinctly hostil to the use of French. In the zones d'etape of Flanders the military authorities totally discontinued the use of French in their public notices. The censor only passed Flemish posters and advertisements. Finally the German Government announced its intention to transform the university of Ghent whose language had hitherto been French, into a Flemish university. (Enc. Brit., Vol. XXX, pg. 437).

These methods proving devoid of effect, they were succeeded by

others more forcible in character. In 1916 various edicts abolished the official use of French in Flanders. From January 1, 1917, communications to the government from that province and all official publications had to be exclusively in Flemish. In 1916 the Ministry of Science and Arts was divided into two distinct sections, one Flemish, the other Walloon, to prepare for the complete separation of public instruction in the two different linguistic regions. (Enc. Brit., Vol. XXX, pg. 437).

Although the Belgian nation as a whole regarded German legislative activities as unworthy of notice, and yielded no submission to this new administrative organization of their country, designed as it was to compass her ruin, yet the invaders were supported in the matter by a handful of Belgians who had passed into their service, and who claimed to represent Flemish public opinion. It was from these persons, who called themselves the "Activist Party," that the Germans formed the "Raed Van Vlaenderen" charged with organizing the new Flemish state, to be independent under German tutelage. (Enc. Brit., Vol. XXX, pg. 437).

Catholic Traitors.

The Raed Van Vlaenderen therefore, figuring as an emanation from the Flemish people, found itself empowered to choose from among its members 11 plenipotentiaries to form a permanent council which should participate, as a consultative body, in the exercise of that legislative power conferred on the governor-general. This tool in the hands of Germany was perfected by the addition of a Ministry of Defense, charged with raising in Flanders an army of volunteers which was to fight at the side of the German army against the Belgian army. (Enc. Brit., Vol. XXX, pg. 437).

Hostilities between the German Government and the Belgian magistracy became peculiarly bitter in February, 1918, when, conformably to Belgian law, the arrest was ordered of the Activists Bonn and Zack, promoters of the separatist movement in Flanders. The royal procurator of Brussels was at once ordered to set the prisoners free. Upon his refusal the German authorities employed force to liberate their proteges. At the same time the head of the German civil administration informed the Brussels Court of Appeal that its judicial activities must cease. (Enc. Brit., Vol. XXX, pg. 437).

Every form of autonomistic propaganda was supported by armed force. In the end it became obvious that no result would ever be achieved by these means, so a new form of propaganda was adopted. At Courtrai an association was formed with the name of Volksopbeauring (regeneration of the people). Its supposed object

was to raise the moral standard of the Flemish people and relieve distress. It was supported by a committee in Holland consisting of the most exalted personages. In reality it had no other aim but to promote the idea of Flemish autonomy.* (Enc. Brit., Vol. XXX, pg. 438).

From Hand to Mouth.

Feeding the Belgian population. Belgium could not feed her population unaided. She did not produce above a quarter of her wheat consumption. Thus as early as August 14, 1914, the Belgian government had rationed bread. By November scarcity was being felt in Hainault; and in the following month the provinces of Limburg and Luxemburg and all the towns were short of flour, while the rural districts lacked coffee, salt, yeast, coal, petrol and soap. Prices began to rise sharply. The situation was the more critical because, the country once occupied, the German governor had abrogated all measures already taken by the Belgian government to ensure its food supplies. (Enc. Brit., Vol. XXX, pg. 441).

France Helps Belgium.

As a result of negotiation France renounced in favour of Belgium her economic union with the grand duchy of Luxemburg. (Enc. Brit., Vol. XXX, pg. 443).

The prosperity of Belgium is also in the fact that she is a neutral country, and had a comparatively small army which means less expense. In time of peace she was prosperous, but in time of war the lack of an army was fatal. Even since the war Belgium is still dependent on other countries, while every Protestant state depends on its own power.

Protestant Sister Surpasses the Catholic.

According to the Catholic Encyclopedia, Belgium had, in the year 1814, 3,500,000 inhabitants.

According to the New Int. Enc., Vol. 3/84, Belgium had in the year 1900, 6,693,548 and Netherlands 6,212,701 inhabitants (in the year 1913). Belgium had 11,372 and Netherlands 12,648 square miles. Now they have nearly the same number of inhabitants, while, according to that which they had, Belgium should have now at least 13 millions.

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*The Germans found the traitors in Belgium among the Catholic Flemish, just as Hungarians in Czechoslovakia found and still find traitors among the Catholics.

GERMANY.

Development of Germany Delayed by Catholicism.

"The springtide of the Reformation, had lost its bloom. Luther no longer advanced, as in the first seven years of his activity, from success to success . . . The plot of a complete overthrow of Roman supremacy in Germany, by torrential popular uprising, proved a chimera." (The Cath. Enc., IX, 450).

Serfdom was one of the causes of the national weakness and intellectual sterility which marked Germany during the latter part of the sixteenth century. (The Cath. En., IX, 451).

In those countries where the lords were most subject to the crown, as in France and England, the serfs were likely to be best off and farthest advanced on the road to freedom. In those in which the feudal lords were least subdued, and the central power least formed, as in Germany, we should expect to find feudal serfdom lingering on. And it was so. (Prot. Rev. by F. Seebohm, 20-21).

The process went on more slowly in Germany, where the rule of inheritance was division among the male heirs, and so the tendency was towards more and more division, and an ever-increasing host of petty lordships. In Germany the feudal system was still in full force, and we shall see by and by how it prevented her from growing into a compact nation. (Prot. Rev. by F. Seebohm, pg. 17).

The cruelties inflicted during this war upon the defenseless people are indescribable. The unarmed were treated with brutal ferocity. The population of Germany is said to have diminished in thirty years from twenty to fifty per cent. There were four hundred thousand people in Wurtemburg; in 1641 only forty-eight thousand were left. In fertile districts, owing to the destruction of the crops, great numbers perished by famine. More frightful than famine were the immorality and the moral decay which ensued upon the long reign of violence. (Hist. of the Christ. Church, by Fisher, p. 410).

Catholicism Drives Out the Best People.

During the wars of Louis XIV the Palatinate, one of the richest and most fertile lands in Germany, was mercilessly devastated by the French armies in 1674 and 1689. In 1685 the Simmern line died out and *was succeeded by the collateral line of Neuberg, whose members were of the Catholic faith. This led to the emigration*, in 1709-10, of a large number of Protestant inhabitants (estimated at 13,000) to England. Thence a large body crossed over to Ireland, while others came to North Carolina, Pennsylvania, and Virginia. In 1710 between 3,000 and 4,000 'Palatinates,' as they were called,

settled in Columbia and Ulster counties, N. Y., whence many removed to Montgomery and Herkimer counties and to Pennsylvania. (New International Enc., Vol. XV, p. 233).

Protestantism Makes Prussia Great.

Now the Catholic Movement, as he knew it since 1850, was for Bismarck something entirely hostile; it had been friendly to Austria, and its adherents were numerous in Southern Germany and Westphalia. Moreover its enthusiasm for Rome and for the independence of the Catholic church was odious to him. As a Prussian official he believed in a State Church; the church should not only be under the supervision of the state, but should positively serve the purposes of the state. (Cath. En., Vol. VIII, p. 706).

We are apt to forget that Germany, especially at the end of the last century, formed a set of independent principalities, which varied in taste, in belief, and in literary tone, that we fail to realize the individuality of the scenes of literary activity. (Hist. of Free Thought, by Farrar, p. 227-228).

During the eighteenth century the German Catholics had been quite outmaneuvered by the Protestants, and in the early decades of the nineteenth century found themselves politically powerless. (Cath. Enc. Vol. VIII, p. 705).

German rationalism, empirical or spiritual, in two parallel developments, the philosophical and the literary, neither coldly denied Christianity with the practical doubts of the English deists, nor flippantly denounced it as imposture with the trenchant and undiscriminating logic of the French infidels; but appreciating its beauty with the freshness of a poetical genius, and regarding it as one phase of religious consciousness, endeavoured, by means of the methods employed in secular learning to collect the precious ideas of eternal truth to which Christianity seemed to it to give expression, and by means of speculative criticism to exhibit the literary and psychological causes which it supposed had overlaid them with error. (Hist. of Free Thought, by Farrar, p. 11).

Germany Unites, While Pope Falls.

This zeal of the German clergy was at this juncture especially odious to Bismarck; despite his clear-headed political realism, his imagination was deeply affected by the idea that Protestant Prussia had restored to Germany its former imperial grandeur precisely when Papal Infallibility was being proclaimed at Rome. In his eyes the empire once more stood over against the papacy. (Cath. Enc., Vol. VIII, p. 706).

Towards the year 1870 the more important offices, both Prussian

and German, were held by the Liberals. Soon the party began, in Prussia, as previously in Bavaria, to attack Catholic ecclesiastical influence in the schools; politico-economical and social questions were also brought to the front apropos of the new and systematic legislation proposed. The National Liberals at this time reached the acme of popularity, owing to the universal enthusiasm over the defeat of France. (Cath. Enc., Vol. VIII, p. 704).

Catholic Encyclopedia Admits Our Point of View.

As a matter of fact it was Protestant Prussia, the birthplace of Kant and the source of Hegelianism, that had accomplished the unity of Germany. (Cath. Enc., Vol. VIII, p. 704).

Catholicism Danger for the Country.

Most Liberals, while they rejoiced over the settlement of the "German question" by Prussia, continued to hold the national unity as incomplete as long as the Germans were divided in religion and in the aforesaid fundamental philosophic views. They maintained that a permanent political unity of Germany depended absolutely on unity of religion, language, and education. On this ground *they proclaimed the Catholic minority a foreign element* in the new empire; they must be either assimilated or exterminated. (Cath. Enc., Vol. VIII, p. 705).

The Kulturkampf (i. e., struggle for superiority of Protestantism against Catholicism in Prussia) which was inspired by political, national and liberal-religious motives. (The Cath. En., XII, 502).

Causes of the Kulturkampf—they are to be sought: (1) in the political party life of Germany; (2) in the trend of ideas among the German people towards the middle of the nineteenth century; (3) in the general European policy of Bismarck after 1870. (Cath. Enc., Vol. VIII, p. 704).

Soon the prisons began to open, and Falk* declared (24 October, 1873) that still greater severity would be used. The Minister of War declared Catholic theological students subject to military

*Falk Paul Ludwig Adalbert (1827-1900), German jurist and statesman, was born in Metschkau in Silesia. He was educated at Breslau and Berlin, and after holding many public offices was appointed minister of educational and ecclesiastical affairs in Prussia (1872), in which office he strenuously supported Bismarck in the Kulturkampf, and introduced the celebrated 'May Laws,' directed against the Roman Catholic Church. (Nelson's Enc. Vol. IV, pg. 565).

service; the Marian congregations were forbidden to exist; the Catholic popular associations and the political activity of the Center (public meetings, Catholic press) was subjected to close and inimical supervision, in every way hindered, and the Catholic population persecuted for their fidelity to the party. (Cath. Enc. Vol. VIII, pg. 706-707).

The Conservatives yet held in principle to the Protestant character of the State of Prussia as formerly constituted (i. e. up to the German Revolution of 1848). After the Constitution of 1848, it is true, this exclusively Protestant character of the State was no longer recognized by law. But the Conservatives jealously saw to it that as a matter of fact no change took place in Prussia. It could not be pleasing to them that the Catholics of the Rhineland and Westphalia should gradually rise to power through the new parliamentary institutions. When the German Empire was formed in 1870, and South Germany, in great majority Catholic, was thereby joined with Prussia, they conceived the gravest fears for the supremacy of Protestantism in Prussia. (Cath. Enc. Vol. VIII, pg. 704).

The Grand Duke of Baden confided to them the organization of the Ministerium, i. e., the civil administration of the State. Forthwith the Archbishop of Freiburg and the clergy of Baden were subjected to the strictest civil supervision. The Church was deprived of all free control of its property and revenues, with which, till then, the government had not interfered. All ecclesiastical influence was expelled from the schools, and an effort made to introduce the spirit of "free science" even into the education of the clergy. It was a prelude of what was to take place throughout all Germany some ten years later. (Cath. Enc. Vol. VIII, pg. 704).

Pope Protests in Vain

A rescript of June 15, 1872, excluded members of ecclesiastical orders and congregations from positions in the public schools. In May, 1873, an act was passed conferring upon the state the right of supervising Roman Catholic seminaries. It was required also that candidates for the clerical office should undergo a certain amount of secular training at the universities, and that every ecclesiastical appointment should receive the sanction of the secular authorities. A royal tribunal for ecclesiastical matters was also set up. This legislation, which the Pope denounced as invalid, February 15, 1875, was disregarded by the Roman Catholic bishops, and Bismarck, supported by Falk, imposed penalty after penalty in order to establish the supremacy of the state. Refractory bishops were imprisoned, deposed, and banished; the contributions of the government were withdrawn from the clergy who incurred its displeasure; religious orders were dissolved; and the administration

of Church property was taken from the clergy and invested in bodies of laymen. (New Internat'l Enc. Vol. VII, pg. 439).

On July 4, 1872, the Reichstag passed the law against the Jesuits (Jesuitengesetz), on the plea that they were the emissaries of Rome in Germany (pretending at the same time to free the bishops from the Jesuit yoke); moreover, in defiance of all legality (both from a Conservative and a Liberal standpoint) the Jesuits were handed over to the arbitrary supervision of the police authorities and could at any moment be expelled from the Empire. In addition, the Bundesrath (Imperial Supreme Council) interpreted the law to mean complete exclusion from all ministry either in church or school. Thereupon the Jesuits left Germany. The next year the law was extended to the Redemptorists, Lazarists, Fathers of the Holy Ghost, and the Ladies of the Sacred Heart, as being closely related to the Jesuits, whereupon these orders also left Germany. In the same month the government again manifested its ecclesiastico-political views by the measures which it sanctioned against the Prussian bishops, in the interest of the Old Catholics. Still earlier (1 December, 1871) the so-called Kanzelparagraf, or "pulpit-law" was, for a similar purpose incorporated in the Criminal Code. (Cath. Enc. Vol. VIII, pg. 706).

Another law of the Landtag (31 May, 1875) closed all monasteries in Prussia, and expelled from Prussian territory all members of religious orders, with the exception of those who cared for the sick—and they were variously restricted. Finally (20 June, 1875), he dealt the Catholic Church what seemed to him a crushing blow; on that date was passed in the Landtag a law which confiscated all the property of the Church, and turned over its administration to lay trustees to be elected by the members of each parish. To accomplish this he had previously to commit another act of supreme violence, i. e. the abolition of those paragraphs of the Prussian Constitution which concerned the Church. The aforesaid Kanzelparagraf, or "pupit-law," was now amended by the Reichstag (26 February, 1876) so as to enable the Government to prosecute before the criminal courts any priest who should criticize in the pulpit the laws or the administration of the Prussian state. In the following years sixteen million marks ($3,250,000) were withheld by the government from the Church, by virtue of the Spergesetz two hundred and ninety-six monastic institutions were closed. By the end of 1880, 1,125 parish priests and 645 assistants had fallen victims to the new laws (out of 4,627 and 3,812, respectively). Within the circle of their operation 646,000 souls were entirely deprived of spiritual assistance. We must add to this the Falk Ordinance of 18 February, 1876, issued with Bismarck's consent, by which in the future religious instruction in the primary

schools was to be given only by teachers appointed or accepted by the state, i. e. all Catholic ecclesiastical control was suppressed. (Cath. Enc. Vol. VIII, pg. 708).

Catholicism Crushed, German Giant Rises

Since Franco-Germain War *Germany's* advance in every direction, except that of religion, has been such as to seriously threaten the commercial and maritime supremacy of England. (The Cath. En. XII, 502).

The Germans did not lose their colonies in the fight against Catholics, and the Catholics did not get any colonies from Germany, and never from any other Protestant state. The Catholic strengthholds in Belgium fell before the Germans as the tower of cards, and Germany even today is one of the leading nations from the culture point of view. Remember the records with ships and Zeppelins.

ITALY

Her Misfortune in the Church of Rome

No country had made less progress towards becoming a compact and united nation than Italy, the very country in which Rome, the capital of Christendom, exercised most influence.

The contemporary historian, Machiavelli, shows how Rome was the cause of Italy's ruin and disunity.

He says, 'Some are of opinion that the welfare of Italy depends upon the Church of Rome. I shall set down two unanswerable reasons to the contrary:

'(1) By the corrupt example of that court Italy has lost its religion and become heathenish and irreligious.

'(2) We owe to Rome also that we are become divided and factious, which must of necessity be our ruin, for no nation was ever happy or united unless under the rule of one commonwealth or prince, as France and Spain are at this time. *And the reason is that the Pope, though he claims temporal as well as spiritual jurisdiction, is not strong enough to rule all Italy himself, and whenever he sees any danger he calls in some foreign potentate to help him against any other power growing strong enough to be formidable.* Therefore it is that, instead of getting united under one rule, Italy to split up into several principalities, and so disunited that it falls easily a prey to the power not only of the barbarians, but of any one who cares to invade it. *This misfortune we Italians owe only to the Church of Rome'.* (Prot. Rev. by F. Seebohm, pg. 22).

The difficulty of Italian history lies in the fact that until modern times the Italians had no political unity, no independence, no organized existence as a nation. (En. Br. XV, 25).

Popular Risings Against the Pope

The most important popular risings of this period were those against Urban VIII, on account of the mischief done by the Barberini, and against Cardinal Cascia, after the death of Benedict XIII.

The pontificate of Pius VI, illustrious for its works of public utility, ended with the proclamation of the Republic of Rome (10 February, 1798) and the pope's exile. Pius VII was able to return, but after 1806 there was a French government at Rome side by side with the papal, and in 1809 the city was incorporated in the empire. (Cath. Enc. Vol. XIII, pg. 169).

Catholicism Against Constitution

The liberal and national ideas prevalent throughout Central Europe undermined the States of the Church, just as they did the rest of Italy, and found expression in the high-sounding phrases "constitution" and "national unification." The French Revolution and Napoleon had awakened these ideas. The name of a Kingdom of Italy, whose crown Napoleon had worn was not forgotten. With the old conditions, which the congress of Vienna had restored, the people were by no means satisfied. They lamented the division of Italy into various states, bound together by no common bond. and above all the fact that they were ruled by foreigners. The pope and the King of Sardinia alone were looked upon as really native rulers. The other rulers were regarded more or less as foreigners. Naples-Sicily was ruled by the Bourbon line, which had come there in 1738, and which was opposed particularly by Sicily. In Parma and Piacenza also the Bourbon line, first established here in 1748, ruled again from the death of Marie-Louise, wife of Napoleon I. In Modena and Tuscany collateral lines of the house of Austria ruled: in the Duchy of Modena, a line which had in 1803 become the heir of the ancient ducal house of Este; in Tuscany, which, after the Medici had become extinct, had fallen to the ducal house of Lorraine, the line sprung from Ferdinand III, brother of Emperor Francis I of Austria. Furthermore, the Austrians were the immediate rulers of the Lombard-Venetian Kingdom. The current of national feeling was directed above all against the rule of the Austrians at Milan and Venice, hated as a government by foreigners, and also against the governments which pursued the policies of and were protected by Austria. Austria's statesman Metternich had at heart the maintenance of the order established by the Congress of Vienna in 1815. As the States of the Church were included among the governments under Austria's protection, they gradually shared the hatred against Austria. (The Cath. En. XIV, 265).

People Rejoice at the Fall of the Pope

In February, 1798, General Berthier, who had been sent to

Rome by Napoleon, formed the rest of the States of the Church into the Roman Republic. The pope, because he would not renounce his claim, was taken away as a captive and eventually confined in Valence, where death soon released him (29 August, 1799). *People were already rejoicing that the papacy and the church had come to an end.* Their joy was, however, premature. (The Cath. En. XIV, 265).

Freemasons Free Italy

The narrow police spirit of the absolute governments, which did not distinguish between what was justifiable and what was not, promoted the growth of dissatisfaction, which first took shape in secret societies. Carbonarism and freemasonary spread rapidly. The Greek war of independence, which excited universal admiration, aroused the national spirit of Italy. The Sanfedists (per la santa fede), as the loyal Catholics were called, were only a weak support for the Papal Government in the States of the Church. The Carbonari, led by exiles and made fugitives in Peris and yielding to the impression made by the Revolution of July, profited by the vacancy of the papal chair after the death of Pius VIII, in 1830, to inaugurate rising in the States of the Church, especially in Bologna. Under the presidency of Mazzini, the founder of the revolutionary society of the "Giovane Italia," delegates assembled at Bologna in 1831, as a parliament of the united provinces, to establish a republican form of government, and elected a provincial government. When the new *pope Gregory XVI asked for Austria's assistance*, Metternich was ready to intervene without delay. The Austrians restored peace in the States of the Church, as also in Modena and Parma. But hardly had the troops departed, when new disorders broke out, and in answer to the pope's renewed call for help, the Austrians reappeared at Bologna in 1832 under Radetsky. To neutralize the influence of the Austrians the French government of Louis Philippe sent to Ancona troops, which remained there as long as the Austrians occupied Bologna (until 1838). (The Cath. En. XIV, 265).

Catholics Commit Crimes

The *Carbonari* were probably an offshoot of the Freemasons, from whom they differed in important particulars, and first began to assume importance in southern Italy during the Napoleonic wars.

When King Ferdinand felt himself securely re-established at Naples he determined to exterminate the Carbonari, and to this end his minister of police, the prince of Canosa, set up another secret society called the Calderai del Contrappeso (braziers of the counterpoise), *recruited from the brigands and the dregs of the*

people, who committed hideous excesses against supposed Liberals, but failed to exterminate the movement. (En. Br. Vol.5-6, pg. 308).

Foreign Protestants Help, Foreign Catholics Crushed the Constitution

Among the foreigners who joined it for love of Italy was Lord Byron. The first rising actively promoted by the Carbonari was the Neapolitan revolution of 1820. Several regiments were composed entirely of persons affiliated to the society, and on the 1st of July a military mutiny broke out at Monteforte. The troops sent against them, under General Pepe, himself a Carbonaro, sympathized with the mutineers, and the king, being powerless to resist, granted the constitution (13 of July) which he swore on the altar to observe. But the Carbonari were unable to carry on the government, and after the separatist revolt of Sicily had broken out the king went to the congress of Laibach, and obtained from the emperor of Austria the loan of an army with which to restore the autocracy. He returned to Naples early in 1821 with 50,000 Austrians, defeated the constitutionalists under Pepe, dismissed parliament, and set to work to persecute all who had been in any way connected with the movement.

The French Revolution of 1830 had its echo in Italy, and Carbonarism raised its head in Parma, Modena, and Romagna the following year. *In the papal states a society called the Sanfedisti or Bandella Santa Fede had been formed to checkmate the Carbonari,* and their behavior and character resembled those of the Calderai of Naples. In 1831 Romagna and the astonishing ease. At Parma the duchess, having rejected the demand for a constitution, left the city and returned under Austrian protection. At Modena, Duke Francis IV, the worst of all Italian tyrants, was expelled by a Carbonarist rising, and a dictatorship was established under Biagio Nardi on the 5th of February. Francis returned with an Austrian force and hanged the conspirators, including Ciro Menotti. The Austrians occupied Romagna and *restored the province to the pope.* (En. Br. 5-6, 308).

One of its chief merits was that it (Carbonarist movement) brought Italians of different classes and provinces together. and taught them to work in harmony for the overthrow of tyranny and foreign rule. (En. Br. 5-6, 308).

No Layman Has Part in the Government of the Papal State

The Liberals at Rome were dissatisfied because the laity were excluded from participation in the government of the States of the Church. Even before the outbreak of the French Revolution of February they forced by a popular uprising the appointment in

1848 of a cabinet of laymen. On 14 March, 1848, Pius IX after a long hesitation decided to proclaim the fundamental law of the temporal government of the lands of the Holy See; as in other lands two chambers were to vote upon the laws, which were to be drawn up by a council of state. But the chambers were forbidden to interfere in any way in questions purely spiritual or of a mixed character, and the College of Cardinals had the right to veto over the decision of the chambers. (The Cath. En., XIV, 265).

Populace Against the Pope

When Pius IX in an Encyclical announced on 29 April, 1848, that he could never persuade himself to engage in a war against a Catholic power such as Austria, and that he would never assume the headship of an Italian confederation, his popularity in Liberal-National circles was well-nigh at an end. The party of those, who with Gioberti had dreamed of a unification of Italy under the pope, crumbled away. Mazzini made the demand that Rome be erected into a republic. A portion of the civic guard surrounded by the Castle of S. Angelo and compelled the pope to appoint Liberal ministers. But the revolutionary republicans would have nothing to do with such a compromise. They became bolder than ever when King Charles Albert was defeated by Radetsky at Custozza on 24-25 July, 1848, and the monarchical national party had thereby met with complete failure. When the Liberal minister Rossi sought to reorganize the States of the Church and at the same time urged on the formation of a confederation of the Italian states, he was stabbed to death on the steps of the Palace of the Cancelleria on 15 November, 1848. On the following day the pope found himself besieged in the Quirinal. Only with difficulty could the *Swiss Guards protect him from the fury of the populace.* On 24 November, Pius IX escaped in disguise to Gaeta in the Neapolitan Kingdom. After the flight of the pope an assembly was elected to administer the government, the republic was proclaimed at Rome on 9 February, 1849, and the temporal sovereignty declared abolished. In Florence also the republic was proclaimed on 18 February. But reaction followed quickly. . . Pius IX was readily heard when he appealed to the Catholic powers for assistance against the republic. (The Cath. En. XIV, 265).

Catholic Mob Massacres Monks

But the revolutionary germ still remained planted at Rome, even though it gave no signs of activity either in 1820 or in 1830 and 1831. A few political murders were the only indication of the fire that smouldered beneath the ashes. The election of Pius IX, hailed as the Liberal pontiff, electrified all Rome. The pope saw his power slipping away; the assassination of Pellegrino Rossi

and the riots before the Quirinal (25 November, 1848) counselled his flight to Gaeta. The Triumvirate was formed and, on 6 February, 1849, convoked the Constituent Assembly, which declared the papal power abolished. The mob abandoned itself to the massacre of defenseless priests, and the wrecking of churches and palaces. (Cath. Enc. Vol. XIII, pg. 169).

Pope Calls Foreigners to Fight Italians

In 1814 Bologna was seized by the Austrians who in 1815 restored it to the pope. From the time of its restoration, Bologna was the scene of a series of deep-seated agitations and revolts against the papal rule. These uprisings were repressed by Austrian troops. (Cath. Enc. Vol. II, pg. 639-640).

The terrified pope fled in disguise to Gaeta (November 25, 1848); when parliament requested him to return he refused even to receive the deputation. On February 5, 1849, a constituent assembly was summoned, and on the 9th it voted the downfall of the temporal power and proclaimed the republic. Mazzini hurried to Rome and was chosen head of the triumvirate. On the 18th, Pius invited the armed intervention of France, Austria, Naples and Spain to restore his authority. (En. Br. 12-803, 14th Ed.).

Driven Pope Returns to Rome

French small force soon after its landing at Civitavecchia was it is true, at first defeated before Rome. But now the Austrians also entered the States of the Church in the north, in the south the Neapolitans (ruled by King Ferdinand II of Bourbon dynasty) while in Terracina Spaniards landed. French army received reinforcements and began the siege of Rome. Garibaldi with 5,000 volunteers cut his way through to continue the struggle in the Apennines. On 2 July, 1849, French entered Rome and again restored the temporal power of the pope. Pius IX re-entered Rome on 12 April, 1850. (The Cath. Enc. XIV, 265).

Constitutional Country Unites Italy

Piedmont sought to retain the sympathies of all Liberals by keeping the constitution, while the remaining governments of Italy had returned to absolutism. Pius IX, bitterly disillusioned, declared the retention of a *constitution wholly incompatible with the most vital interests and the canons of the Church*, as well as with the independence and freedom of the pope. (The Cath. En. XIV, 267).

England and France Saved Italy

Through Anglo-French mediation Piedmont's war indemnity was reduced, and at last Austria agreed to amnesty all those com-

promised in the Lombard revolution save a very few. . . The treaty was ratified January 9, 1850. (En. Br. 12-803, 14th Ed.).

Italy Helps England and France

Piedmont, who had joined in on the Allied side chiefly because her prime minister, Cavour, saw in it a means of publicity for a new power, an opportunity for achieving her war aims. (En. Br. 6-708, 14th Ed.).

Realizing that by taking part in the Crimean War, Piedmont would gain for itself a military status and a place in the councils of the great Powers, and establish claims on Great Britain and France, Cavour negotiated a treaty of alliance (signed in January, 1855) and while Austria remained neutral, a well-equipped Piedmontese force of 15,000 men, under General La Mermora, sailed for the Crimea. (En. Br. 12-804, 14th Ed.).

Italy Cedes Savoy

Consequently negotiations with Cavour were resumed, and a meeting with him was arranged to take place at Plombieres (July 20 and 21, 1858). There it was agreed that France should supply 200,000 men and Piedmont 100,000 for the expulsion of the Austrians from Italy, that Piedmont should be expanded into a kingdom of North Italy, that central Italy should form a separate kingdom on the throne of which the emperor perhaps would place one of his own relatives, and Naples another, possibly under Lucien Murat; the pope, while retaining only the "Patrimony of St. Peter" (the Roman Province), would be president of the Italian confederation. In exchange for French assistance Piedmont would cede Savoy and perhaps Nice to France. (The En. Br. 12-801, 14th Ed.).

*Catholic King Did Not Want a Great Italy**

After Solferino the allies prepared to besiege the Quadrilateral, but Napoleon drew back, unwilling, for many reasons, to continue the campaign. He saw the defects of his own army organization, and feared intervention by Prussia; he did not wish to create a too powerful Italian state at the foot of the Alps; and lastly, the war was far from popular in France. Consequently without consulting Victor Emmanuel, Napoleon asked Francis Joseph for an armistice, which was agreed to. The king was informed, and on the 8th an armistice was arranged at Villafranca until August 15 (1859). (The En. Br. 12-804, 14th Ed.).

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*Napoleon III was too good a son of the Catholic Church. (En. Br. 6-706, 14th Ed.).

Pope Again Calls Foreigners to Fight Italians

The pope did not suffer the annexation of the legations quietly. He excommunicated Victor Emmanuel and those who had assisted him. At the same time he issued a call for the formation of a volunteer army, which was joined by many of the French legitimists. In a very short time the volunteer army saw active service. . . At Castelfidardo, not far from Ancona, the Piedmontese occupied the Marches, and then advanced into the Kingdom of Naples. . . King Francis II of Naples was forced to capitulate and retired to Rome (1861). (The Cath. En. XIV, 267).

Catholic Kings Fall, Anti-Catholic Rise

The French garrison remained in Rome, since the Parisian government had to yield to the wishes of the Catholics of France. Not until 20 July, 1870, after the Franco-German War had broken out, were the troops withdrawn. After Napoleon had been taken prisoner at Sedan, Italy, which had removed its capital to Florence in 1865, sent troops against Rome under Cadorna, and these on 20 September, 1870, entered the city through the breach at the Porta Pia. (The Cath. En. XIV, 267).

Catholic Encyclopedia Admits Liberals United Italy

The radical elements, who were hostile to the church and who had contributed so much to the unification of Italy, continued for the future also to hold the upper hand. (The Cath. Enc. XIV, 267).

Better Italians Anti-Catholic

In the Sardinian states, an act was passed in 1855, for the disestablishment of all houses of the religious order not engaged in preaching, teaching, or the care of the sick.

This act resulted in the suppression of 274 monasteries, and of 61 nunneries.

In 1860 and 1861 there were abolished 1/ in Umbria: 197 monasteries, 102 convents with 1,809 male and 2,393 female associates, and 836 chapters or benefices, 2/ in the Marches, 292 monasteries and 127 convents, 3/ in the Neapolitan provinces, 747 monasteries and 275 convents with 8,787 male and 7,493 female associates. There were thus disestablished in seven or eight years 2,075 houses of the regular clergy occupied by 31,649 persons, and the confiscated property yielded a revenue of £398,289. And at the same time there had been suppressed 11,889 chapters and benefices of the secular clergy, which yielded an annual income of £199,149. The value of the capital thus potentially freed was estimated at £12,000,000, though hitherto the ecclesiastical possessions in Lombardy, Emilia, Tuscany, and Sicily had been untouched. (En. Br. XV, 18).

The monasteries of Italy were suppressed by the Piedmontese in 1866.

Pope Said: "A Good Catholic Cannot Be a Good Italian"

The Vatican began to realize the folly of placing every Italian in the dilemma of being either a good Italian or a good Catholic, when the majority wished to be both. (En. Br. XV, 83, 11 Ed.).

We have already proved that the Catholic Church is un-American and that no good Englishman can be a good Catholic. Now we see the same with Italians and from the mouth of the Infallible. When he, the best Catholic, says an Italian is bad, we cannot expect from other Catholics to be patriots.*

Napoleon III Helps Pope Against Italians

The Italians conquered for themselves all Italy except Venice and Rome; and Louis Napoleon defended Rome against them. (Hist. of the Christ. Church, by Fisher, pg. 540).

Protestant Prussia Helps Italy

The arms of Garibaldi added to the Italian kingdom Naples and Sicily. Victor Immanuel, as the ally of Prussia against Austria, secured Venice for his reward. It was not until the overthrow of Napoleon at Sedan, in 1870, that the way was open for taking possession of Rome. (Hist of the Christ. Church, by Fisher, pg. 537).

That Catholic Bavarians fought in the Prussian army does not mean that they won the war. In the World War the hords from Africa fought on the battlefields of France, but we cannot say that they won the war. The Bavarians fought, because they must, not because they wanted to help Italy. It does not matter who fights, but who leads. A Serbian proverb says: "There is more success when 100 rams are led by a lion than when 100 lions are led by a ram."

Italy's Union—The Culmination of the Reformation

Pius X. In the Syllabus of 1867 he condemned with great

**A Nationalist Cannot be a Good Catholic*

In 1882, the Karl Ferdinand University, at Prague, was divided into a German and a Czech university. Cardinal Schwarzenberg, however, would not consent to a division of the theological faculty. He wrote to the minister, Conrad von Eybesfeld: *The Church cannot give to the claims of nationality the first place*, they must always be for her a secondary interest. (Cath. Enc. Vol. II, pg. 133).

earnestness that Liberalism which was then everywhere proclaimed as the heir expectant of Catholicism. (Cath. Enc. Vol. VIII, pg. 705).

The Liberals resented bitterly both Syllabus and Papal Infallibility; in some places (Mannheim, Berlin) Catholics suffered from the violence of mobs. At the very time when the dogma of Papal Infallibility was being proclaimed, Germany was winning her great victories over France; to the Liberals (some of whom were thus minded in the Prussian war of 1866 against Austria) it seemed as if the time had come for the final conflict between the empire and papacy, *the last decisive battle of the Reformation against enslavement of religious thought and subjection to ecclesiastical authority.* (Cath. Enc. Vol. VIII, pg. 705).

In 1870, an assembly at Milan of delegates from thirty-two congregations formed a third Protestant organization, the "Free Christian Church." Protestantism, under the protection of the Italian government, is preached within the walls of Rome by several Christian denominations. (Hist. of the Christ. Church, by Fisher, pg. 545).

Even Austria Revolts Against Rome

In 1848, when, as was said at the bishops' conference at Wurzburg, "the judgment of God was passed on thrones and peoples," the devastating storm broke out in Austria. **Even Fuster, a professor of theology at the University of Vienna and a university preacher, led students astray.** The Prince-Archbishop of Vienna, Vincenz Eduard Milde, issued a warning to the entire clergy "to keep within the limits of their calling." Nevertheless, the revolutionary spirit soon threatened the Church. Public demonstrations were made against Archbishop Milde and the papal nuncio, because Pius IX was said to have blessed the Italians who marched out to fight the Austrians. The Redemptorists were driven out of Vienna, and the Jesuits out of Graz. (Cath. Enc., Vol. II, pg. 129).

After a long struggle the emperor signed, 25 May, 1868, the laws concerning marriage, schools, and the status of the several denominations. As these laws infringed the Concordat in essentials, a secret consistory was held at Rome, 22 June, at which the pope declared: "Leges auctoriatate Nostra apostolica reprobamus, damnamus et decreta ipsa irrita prorsus nulliusque roboris fuisse ac fore declaramus." (By Our Apostolic authority we reprobate and condemn these laws, and declare that their purport was, and shall be, wholly invalid and of no force.) The bishops upon this issued pastorals. (Cath. Enc. Vol. II, pg. 132).

The Triple Alliance After the Union

In the meantime those closer relations with Austria had begun which in 1879 terminated in the actual Triple Alliance. (Cath. Enc. Vol. VIII, pg. 709).

In this paragraph Dr. Roucek put Austria in the first place in the alliance called "Dreibund," and even underlined it. He made a great mistake here, because even geographically speaking, we go from north to south and we say, "Germany, Austria, Italy." But if we go from the point of view of the importance of the members of the alliance, we can never put Austria in the first place. Such a mistake even a child will not make when telling a story. No child will say: "Once there was a wolf, a man and a goat." But: "Once there was a man, a wolf and a goat."

England Helps Italy to Have Colonies

Great Britain and Portugal, when they found their interests threatened, bestirred themselves, while Italy also conceived it necessary to become an African power. Great Britain awoke to the need for action too late to secure predominance in all the regions where formerly hers was the only European influence. She had to contend not only with the economic forces which urged her rivals to action, but had also to combat the jealous opposition of almost every European nation to the further growth of British power. *Italy alone acted throughout in cordial co-operation with Great Britain.* (Enc. Brit. Vol. I, pg. 335).

Early in the eighties, as already seen. Italy had obtained her first formal footing on the African coast at the Bay of Assab (Aussa) on the Red Sea. In 1885 the troubles in which Egypt found herself involved compelled the Khedive and his advisers to loosen their hold on the Red Sea littoral, and, *with the tacit approval of Great Britain*, Italy took possession of Massawa and other ports on that coast. (Enc. Brit. Vol. I, 346).

But while Great Britain was thus lending her sanction to Italy's ambitious schemes, the Abyssinian emperor was becoming more and more incensed at Italy's pretensions to exercise a protectorate over Ethiopia. (Enc. Brit. Vol. I, 346).

Pope Does Not Forgive

Pope Pius IX by the Decree "Non expedit" on 29 February, 1868, had forbidden the Italian Catholics to participate in the political life and especially in the election of representatives of the Kingdom of Italy. Only in very recent years has a gradual tendency to a change of relations become noticeable. Although Pius X, because of the principle involved, adheres to the "Non expedit,"

he permits the participation of Catholics in administrative elections (municipal and provincial), and since the Encyclical "Certum Consilium" of 11 June, 1905, in certain cases on the recommendation of the bishop also participation in the parliamentary elections. Since that time the Catholics have begun to take part in the political life of Italy (1909: 22 representatives) and to exert an influence which we hope will rebound to the welfare of the Church and of Italy. (The Cath. Enc. XIV, 267).

Austria was not the leader in that alliance, so Dr. Roucek cannot weaken the argument that in an alliance with a Protestant State there is the power. Catholic Austria was not even strong enough to defend herself against Calvinistic Magyars (1848). Austria, a Catholic country, for her existence needed to be in alliance with Germany, a Protestant country. In the World War Austria fell totally when help from Germany was impossible. Even national Austria of today, with all protection from the International Laws and great powers, wants to be united with Protestant Germany in order to be able to exist.

MONROE SAVED AMERICA FROM SLAVERY AND SERVITUDE.

Washington was his model, and something like the state of the Washington period reigned again at the White House. Monroe's title to renown is the doctrine, stamped with his name, which proclaims the new world independent of the old. The American dependencies of Spain had now risen in revolt against the imperial country, while in Spain herself the Holy Alliance dominating over Europe had by the hand of the restored Bourbons of France crushed parliamentary government and reinstalled absolute monarchy. There was reason to fear that the Alliance meant to extend its policy of reaction to South America and perhaps to place a Bourbon on the throne of a South American Empire. It was to close the door against anything of this kind that Monroe put forth his manifesto, which warns the European powers that the western hemisphere is no longer a field either for their colonization or for their political interference. Any attempt on the part of a European power to control the destiny of an American community the American President declares will be viewed as a manifestation of an unfriendly disposition towards the United States; implying thereby, be it observed, that the United States are the guardian power of the hemisphere. (The United States, Political History, by Golfwin Smith, pg. 175).

The United States was the first of the civilized powers to welcome the new republics of this continent into the family of nations. Europe was silent much longer. Even Great Britain dallied;

though the British press applauded our action heartily. (History of the United States of America, by James Schouler, Vol. III, pg. 256).

Monroe's Moral Help to Greece

Monroe in his message to Congress, in December, alluded to the struggle for independence which had lately commenced in Greece; a hope was expressed that the Greeks would succeed in their endeavors. (A Pict. History of Am. by Goodrich, 749).

Germany Gone to Africa Instead of South America.

The causes which led to the partition of Africa may now be considered. They are to be found in the economic and political state of western Europe at the time. Germany, strong and united as the result of the Franco-Prussian War of 1870, was seeking new outlets for her energies—new markets for her growing industries, and with the markets, colonies. Yet the idea of colonial expansion was of slow growth in Germany, and when Prince Bismarck at length acted Africa was the only field left to exploit, *South America being protected from interference by the known determination of the United States to enforce the Monroe Doctrine.* (Enc. Brit. Vol. I, 335).

When Germany, before the World War, asked Chili to sell her one of her numberless islands, the ambassador of Chili replied: "My country has no islands for sale." Without the Monroe doctrine and the power of the United States such an answer would be impossible to the German giant.

For our liberty we have also to be grateful to the Monroe Doctrine, because Wilson widened it to Europe.

CUBA

Catholics Cruel to Catholics

Various oppressive measures instituted by some of these governors, such as depriving the native Cubans of political and civil liberty, excluding them from public office, and burdening them with taxation, gave rise to the deadly hatred between the Cubans and the Spaniards, which manifested itself from time to time in uprisings for greater privileges and freedom, all of which gave occasion to *repressive measures of great cruelty.* The rebellion of 1868-78, however, compelled Spain to promise the Cubans representation in the Cortes, together with other needed reforms. *She failed to keep many of her promises,* and the general discontent continued, with the result that in 1895, a new and formidable revolt broke out. The insurgents, under able leaders, were able to keep the field, in spite of the extremely energetic and even *cruel measures* that were adopted to crush them. They were able to

maintain the semblance of a government, and their heroic resistance, as well as the conduct of Spain, aroused great sympathy for them throughout *the United States.* (The Cath. En. IV, 560).

Protestants Free Catholics

During the last uprising of the Cuban people, not only the United States government, but the entire American people were watching the struggle with intense interest, when on the night of 15 February, 1898, a terrific explosion destroyed the United States battleship Maine in Havana harbor, whither she had gone on a friendly visit by invitation of the Spanish government. Relations between the two governments became strained, and they finally went to war in April of the same year. The war was of only a few months' duration, and as a result of it, Spain relinquished her hold on Cuba, which she held for over 400 years. . . .

Differences between the Moderate and Liberal parties occasioned by the second presidential election, in 1905, culminated in July, 1906, in a revolutionary movement started by the Liberal leaders. The government soon lost control of the situation, so that in September, 1906, the United States was forced to intervene. . . (The Cath. En. IV, 560).

Catholics Admire the Protestant Work.

In 1899, the date of the American occupation, private schools abounded in Cuba, but the benefits of these could be enjoyed only by the children of the rich. The children of the poorer classes who attended the so-called municipal schools, received only a rudimentary education. *But soon after the American intervention the wonderful work of reconstruction was begun.* Adequate school buildings were provided, the number of teachers was rapidly increased, and measures were adopted to compel children to attend the classes. When the Cuban government assumed control, it continued the good work along the same lines. (The Cath. En. IV, 561).

America Cleans Catholics From Syphilis

By a private letter from a correspondent living in Washington, D. C., I am informed that "a Cuban girl of fifteen may become a prostitute by paying the administration fee" (whatever that may mean) but that "she cannot marry at seventeen without the consent of her parents or guardian, and she must have a guardian until twenty-five years of age to appear in court for her." This correspondent also writes me that the prevalence of syphilis in Cuba is quite remarkable; that "our government had a health examination made by the American officers there which developed the astounding fact that eighty per cent of all women were tainted with it." (New Plain Home Talk, by Dr. Foote, pg. 986).

VENEZUELA.

Catholic and Illiterate

The Declaration of Independence contains the following confession of faith . . . believing and maintaining the holy Catholic and Apostolic Religion of Jesus Christ as the first of our duties. (The Cath. En. XV, 328).

The interior of the republic has remained in a state of illiteracy. (The Cath. En. XV, 328).

Full of Strife and Bloodshed

Since that date the development of the country has been retarded by internecine struggles.

For a period of ten years, the country wavered between content and discontent under the rule of the brothers Jose Tadeo and Jose Gregorio Monagas. . . .

The Monagas were overthrown in 1858, after which began the bloody and disastrous rule of the Federation, lasting five years. . .

Guzman Blanco came into power in 1870. During his term of office, a period of twenty years, strife and bloodshed continued, and Venezuela suffered from a despotism such as she had not known up to this time. . . he discarded all the established methods of civilization, concealed internal decay under a show of material progress, and laid the foundations of that political venality which have ever since so seriously retarded the progress of the republic. Rojas Paul and Andueza Palacio followed him, and would have been able to establish peace and advance the welfare of the nation had not political ambition once more asserted itself, bringing with it revolution and military ascendency. The last of these governments of bloodshed was that of Cipriano Castro, which lasted nine years and ended in December, 1908. With the celebration of the first centenary of its independence the entire nation demanded peace. (The Cath. En. XV, 328).

Catholic Clergy Defies Constitution

Conflicts between the ecclesiastical and civil authorities occurred in the earliest period of the republic's existence. The first of these arose out of the refusal of the Archbishop of Caracas, to swear allegiance, without qualification, fully, and in the form prescribed by the Constituent Congress, to the Constitution ratified in 1830. This refusal, based chiefly on the absence from the Constitution of any explicit recognition of Catholicism as the religion of the state. . . Another conflict, with Archbishop Mendez, arose in 1836. The prelate refused canonical institution to the persons nominated as dean and archdeacon, and the matter was taken up to the Supreme Court. To the same tribunal was afterwards re-

ferred the complaint of the government against a pastoral letter in which Mgr. Mendez protested against the abolition of tithes, declaring this legislative act to be null. The result was another exile for the archbishop. (The Cath. En. XV, 330).

Bad Morals in the Catholic Country

Concubinage is not infrequent in the country. . . . The present (1912) government has taken effective steps to improve the situation, perceiving plainly the deplorable moral and social effects which have resulted from the degradation of the marriage contract and heeding the zealous remonstrance of the bishops. (The Cath. En. XV, 331).

Alcoholism, sensuality, and gambling are predominant vices; it must be admitted, too, that speculation and other political abuses have greatly helped to pervert the moral sense of Venezuelan society. Of the 2,713,703 inhabitants only 3,361 are Protestants and 247 Jews. (The Cath. En. XV, 332).

Pope Wants Donations and Bequests

The Venezuelan Code recognizes the right of the Church to acquire and possess property, but curtails it to a great degree by closing *the two most usual and effective ways of acquiring property for ecclesiastical institutions, viz., donations and bequests.* The Code prohibits acquisition of property in these ways by churches, and even persons in Holy orders are forbidden to receive anything under testamentary disposition or by gift outside of the eighth civil (fourth ecclesiastical) degree. Thus the Church in Venezuela, despoiled of almost all that it once possessed, has been unable to recover itself in this respect and is placed in pecuniary straits which preclude it from energetic social action. (The Cath. En. XV, 331).

Intelligent Against the Catholic Church

There have, moreover, been very unfortunate periods in the administration of the Church; a certain section of Venezuelan "intellectuals" are far from sympathetic with the Catholic cause, and the Church does not possess in Venezuela any large number of subjects capable of pushing the defense of Catholicism with brilliant success. (The Cath. En. XV, 331).

Catholic Church for Savages

With a view to providing for the evangelization of the aborigines, some thousands of whom still live as savages in the regions of the Orinoco, the government invited Capuchin monks to Venezuela in 1891. (The Cath. En. XV, 331).

PORTO RICO

Marriage Fee Five Times Higher Than the House

"And the fee for the priest, even from parties of the lowest ranks," says Goodrich, "is n t less than twenty-dollars, and this in a country where the houses of the poor cost but four dollars. (New Plain Home Talk, by Dr. Foote, pg. 989).

Marriages as performed in Porto Rico, cost twenty-five dollars per marry, and in this instance the Church, claiming to be the guardian of morals, is the extortioner. (New Plain Home Talk, by Dr. Foote, pg. 982).

Progress Under Protestant Rule

Porto Rico, with an area of 3,670 square miles, population, 1,118,012, a growth of 125,769 the last ten years. (The Cath. En. XII).

MEXICO

Catholic and Intolerate

On 14 September, 1813, the first Independent Congress assembled at Chilpancingo and there passed the decree: "That dependence upon the Spanish Throne has ceased forever and been dissolved. That the said Congress neither professes nor recognizes any religion but the Catholic, *nor will it permit or tolerate the practice, public or private, or any other;* that it will protect with all its power, and will watch over, the purity of the Faith and its dogmas and the maintenance of the regular bodies." (The Cath. En. X, 566).

Mexican Hero Protestant

Morelos, Jose Maria, Mexican patriot (1765-1815), born at Valladolid (now called Morelia in his honor) Mexico. . .

The Inquisitors added to the charges brought at the former (military) trial others which they believed themselves competent to try, as implying, according to them, suspicions of heresy. These were: 1. Having received Communion in spite of the excommunications which he had incurred. 2. Not reciting the Divine office while he was in prison. He declared that he could not recite it in the dungeon for want of light. 3. Having been lax in his conduct. This he granted, but denied that scandal had been given, since it was not publicly known that he had begotten children. 4. *Having sent his son to the United States to be educated in Protestant principles.* (The Cath. En. X, 566).

Condemned to Africa and Shot in Mexico

He was condemned to confinement in Africa.

Morelos, degraded in pursuance of his sentence, according to

the ritual provided by the Church in such cases, was transferred from the prison of the Inquisition to the citadel of Mexico and put in irons. On 22 December he was taken from the city to San Cristobal Ecatepec, where he was shot. As a guerilla leader, Morelos must occupy a prominent place among those who struggled and died for Mexican independence. (The Cath. En. X, 566).

Liberty—Protestant Example

Independent Mexico. The revolt of the English colonies in America, the principles of the French Revolution, the proclamation of Joseph Bonaparte as King of Spain, the uprising of the Spaniards against Napoleon, and old racial antipathies, are the causes to which the independence of Mexico is usually attributed. (The Cath. En. X, 266).

Free masonary, so actively promoted in Mexico by the first minister from the United States, began gradually to lessen the loyality which, in accordance with the plan of Iguala, both the rulers and the governed had manifested towards the Church. Little by little laws were enacted against the Church, curtailing her rights, as, for example, in 1833, the exclusion of the clergy from the public schools. (The Cath. En. X, 267).

The United States Cleans Mediterranean

Decatur sailed from New York, and arrived at Gibraltar about the middle of June, 1815. Proceeding up the straits, on the 17th, off Cape De Gatt, he fell in with the Algerine frigate Mazouda, commanded by Rais Hammida, a famous corsair, who had long been the terror of the Mediterranean. Decatur's flag-ship, the Guerriere, ran alongside the corsair, who endeavored to escape; but after a running fight of twenty-five minutes, the Algerine struck, her commander having been cut in two by a cannon shot. Two days after, the squadron captured an Algerine brig of twenty-two guns. Decatur then steered for Algiers, and arrived off that place on the 28th of June. He despatched on shore a letter from the president, and proposed entering at once upon negotiations for peace. The Algerines were disposed to reject these proposals, being ignorant of the capture of their ships of war, which they refused to believe till the sight of the prisoners convinced them. Intimidated by this unexpected blow, and influenced by the Swedish consul, who exerted himself to promote the negotiation, they agreed to a suspension of hostilities, and a treaty was immediately drawn up and signed. The treaty also provided for the *release of the Spanish consul* and a merchant of that nation, then prisoners in Algiers. (A Pict. History of America, by Goodrich, 744).

After Algiers, Cleans Tunis

From Algiers, the squadron proceeded to Tunis, the govern-

ment of which had violated its treaty with the United States, by allowing two prizes belonging to an American privateer, to be taken out of the harbor by a British cruiser; and by allowing a company of Tunisian merchants to extort the property of an American citizen in their territory. Decatur sent a letter to the Tunisian vizier, demanding immediate payment for these spoliations. The Bashaw admitted the fact, and the justice of the demand, but requested a year for the payment. This was refused, and finding the Americans resolute, he agreed to their demand. (A Pict. Hist. of America, by Goodrich, 744).

Triumph to Tripoli

The Bashaw of Tripoli had been served with equal injustice by his British friends, who had cut out two American vessels from under the guns of his castle, and compelled him to refuse protection to an American cruiser. When this outrage was committed, the American consul struck his flag. Decatur, on arriving at Tripoli, had no difficulty in obtaining full reparation immediately such was the terror already inspired by the exploits of the Americans. The consul then hoisted his flag, and was saluted by the castle with thirty-one guns. Besides obtaining indemnity for the American property, Decature also compelled the Bashaw to release ten Neapolitan and Danish captives. *It is remarkable that the United States were the first nation in Christendom that refused the payment of tribute to the Barbary powers.* (Pict. History of America, by Goodrich, 745).

Catholic Waters Cleaned by the United States

During this year (1822) the commerce of the country suffered much from the depredations of pirates in the West India seas, who committed their outrages in so systematic and audacious a manner, that a squadron of twelve vessels was despatched by the United States government against them. By their exertions the pirates were soon all captured or dispersed. (A Pict. History of America, by Goodrich, pg. 749).

Stops Banditism on Land Too

The United States does not mix in the Mexican revolutions, but it is her duty to protect her citizens in Mexico from banditism which in great degree seems like a revolution.

That there are consistent "revolutions" in Mexico the United States cannot be blamed. She is a neighbor also of Canada and there are no revolutions. The United States is no neighbor of

Peru* and Bolivia where revolutions occur more often than in Mexico, because they are more Catholic.

America—Free Country.

There is freedom of thought in the U. S. better than in any other state. No U. S. citizens emigrated looking for better freedom in foreign countries. But it is the duty of every cultured state not to allow to some fanatical minority to terrorize or to demoralize the great majority.

The very statement of Dr. Roucek shows that there is liberty. In no Catholic country would he dare to say something similar. On one of my lectures in San Juan. Porto Rico, I spoke on agrarian law in Serbia that every peasant has his own land, therefore has no need for emigration. One of the poor Porto Rican men who liked that law, directed me the question, and that was even in the last year of the war: "When will America give us such liberties as Serbia has?" My answer was that the very question shows there are enough liberties under American rule and that what the questioner wants is not liberty, but five acres of land as every Serbian has.

In a similar position is also Dr. Roucek. He is not looking for liberties when he feels himself well with Catholicism. The U. S., that is the people, if they in reality need more liberties, they can have them when they want.

Black with Black.

That the duet of Fascism and Papism does not mean friendship is clear to everybody. Italy, before the World War, was allied with her enemy—Austria. She is in a similar position today with the Pope. The history repeats itself. The blackshirters and blackcoaters look for help in each other and prepare the death of each other.

The Catholic England was Like Mexico.

The four previous kings had all been violently dethroned—Henry VI imprisoned and murdered, Edward IV, deposed and exiled, Edward V murdered, Richard III slain in the Battle of Bosworth. Henry VII himself was a usurper, and though he was king by act of parliament, there were other claimants to the throne. (Prot. Rev. by F. Seebohm, pg. 53).

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*Civil wars have always been cruel in all countries and in all ages; but in Peru they were destined to have a peculiar character of ferocity. (A Pict. History of America, by Goodrich, 108).

The moral faults of the Church only reflected those of the nation. It was a hard and selfish generation which witnessed the Wars of the Roses and the dictatorship of Edward IV. (Enc. Br., 9/522).

We ought to remember, in judging of the paucity of books produced in England, that the Wars of the Roses broke out at the very time when Guttenberg's labours began. In such a season of struggle and unrest as the thirty years of civil strife. (Eight. Christ. Cent. by White, p. 393).

The Scotch, always troublesome neighbours in those days, (Prot. Rev. by F. Seebohm, pg. 90).

A Catholic rebellion broke out in Cornwall and Devonshire, and there was another revolt near Norwich. (Hist. of the Christ. Church, by Fisher, p. 357).

In 1569 victory over the Huguenots in France was followed by a Catholic rebellion in the north of England. The demand was that Mary's title to the succession should be acknowledged. (Hist. of the Christ. Church, by Fisher, p. 370).

Religion became inseparably mingled with political strife. The principal agent on the ecclesiastical side in supporting the king's scheme of absolutism, was William Laud, who was made Bishop of London in 1628, and, five years later, was promoted to the see of Canterbury. (Hist of the Christ. Church, by Fisher, p. 401-402).

When war broke out between Charles I and the Parliament, English Catholics, to a man, espoused the cause of the king. (Cath. Enc., Vol. V, pg. 450).

The trial of Charles ensued, and then his execution, on the 30th of January, 1649. (Hist. of the Christ. Church, by Fisher, p. 407).

A combination of parties, which was effected on account of the king's plain purpose to overthrow liberty in the State and to establish popery, produced the Revolution of 1688. James fled, the throne was declared vacant ,and William and Mary acceded to power. (Hist. of the Christ. Church, by Fisher, p. 490).

As the second half of the eighteenth century wore on, English Catholics ceased to be regarded by the government as politically dangerous. A certain number of them had taken part in the rising of 1715, and in the far more serious rising of 1745, and had in some instances been executed for their pains. (Cath. Enc., Vol. V, 453).

Dr. Roucek was mistaken when he mixed up revolution with

civil war, uprising or a dynastic question and quarrel. So for instance, American colonies had a revolution against England (War of Independence) but a civil war was in the U. S. 1860-1865.

Scotland's Downfall Caused by Catholicism.

No nation retained its feudal organization so long as Scotland, or so completely departed from the original spirit of feudalism. Instead of being leaders and protectors of their dependents, and attached vassals of the kings, the barons of the North were an oligarchy of armed conspirators, both against the crown and the people. Few of the earlier Stuarts died in peaceful bed; for even those of them who escaped the dagger of the assassin were hunted to death by the opposition and falsehood of the chiefs. Perpetually engaged in plots against the throne or forays against each other, the Scottish nobility weakened their country both at home and abroad. Law could have no authority where mailed warriors settled everything by the sword, and no resistance could be offered to a foreign enemy by men so divided among themselves. Down to a period when other nations of Europe were under the rule of legal tribunals, the High Street of Edinburgh was the scene of violence and bloodshed between rival lords who were too powerful for control by the civil authority. (Eight. Christ. Cent. by White, p. 415).

The chivalry of Scotland received a blow from which it never recovered. What Courtrai had been to the French, and Granson and Nanci to the Burgundians, and Towton and Twekesbury to the English, the 9th of September, 1513, was to the peerage of the North. Thirteen earls were killed, fifteen barons, and chiefs and members of all the gentle houses in the land.

There were ten thousand slain in the field. (Eight. Christ. Cent. by White, p. 417).

SWEDEN.

Revolutions Against the Catholic Clergy.

In Sweden the people, i. e., the citizens and then the peasantry, were sick of the tyranny of their nobles and clergy as well as their king and sighed for a good king strong enough to curb them. (Prot. Rev., by F. Seebohm, pg. 199).

In Sweden increasing taxes, constant *disputes with the clergy*, and the appointment of bad officials aroused a universal discontent, which led later to dangerous outbreaks. . . .

King Hans I was succeeded (1513) in Denmark and Norway by his son, Christian II. Christian's cruelty to the conquered Swedes prepared the way for the defection of that country to

Gustavus Vasa; consequently, he was indirectly responsible for the withdrawal of Sweden from Catholic unity. (The Cath. Enc., XI, 121).

The constant civil wars had largely destroyed the sense of order and respect for law. The bishops were powerful and wealthy lords. Gustavus, however, was never at a loss for expedients. By means of clever dissimulation and deceitful promises he was able to make the citizens and peasants his adherents. The introduction of Luther's doctrines not only freed him from the tutelage of the bishops, but in particular offered him the possibility of gaining control of the church lands and treasures. As the nobility also gained large sums by this confiscation, community of interest bound them to their princely ruler. (Cath. Enc., Vol. XIV, pg. 352).

Protestantism Improves.

On the other hand much was done to improve agriculture, mining and commerce, as well as to strengthen the defenses of the country. (The Cath. Enc., Vol. XIV, 353).

The clergy were humbled, their property seized by the crown, and Sweden, roused to a sense of national life under Gustavus Vasa, took its place among modern nations. (Prot. Rev. by F. Seebohm, 199).

Sigismund was a Catholic.

Among the later rulers of Sweden only one was a Catholic, Sigismund; two princesses of the royal family, Cecilia Vasa, daughter of Gustavus I, and Christina, daughter of Gustavus II Adolphus, became converts in their later years. (Enc. Cath., Vol. XIV, pg. 353).

Vasa's youngest son, Duke Charles, who had inherited both the good and bad qualities of his father, was able to drive his Catholic nephew Sigismund from the throne and to leave it to his son Gustavus II Adolphus, whose share in the Thirty Years' War was of such far-reaching importance. (Cath. Enc., Vol. XIV, pg. 353).

Erik was not Killed but Crazy.

The sons of Gustavus Vasa ruled Sweden from 1560 to 1611. Erik, the first to come to power, was half crazy, was soon deposed by his brother John, and died in prison. (Cath. Enc., Vol. XIV, pg. 353).

Charles XII Killed in War.

In 1718, invading Norway the second time, Charles XII was

killed (December 11) by a shot from the Fortress of Fredrikshald, which he was besieging. (Nelson's Vol. III, pg. 32).

Unpopular Gustavus Killed by Conspiracy.

He maintained a court of extraordinary splendor, which became a burden to the people. The mutinous attitude of the parliament of 1786, and his declaration of war against Russia in 1788 without consulting parliament, brought matters to a head. The open mutiny of his officers paralyzed his efforts in Finland, and in 1788 the Danes, under the terms of a treaty with Russia, invaded Sweden. But Gustavus saved Gothenburg, and compelled the Danes to make peace. (Nelson's, Vol. VI, pg. 18).

A conspiracy against the king's life was formed, the leaders being Counts Ribbing and Horn and General Pechlin. On the night of March 16, 1792, Gustavus was mortally wounded by their agent, Anckarstrom (q. v.), at a masked ball in the opera house which he had himself built. The pistol had been loaded with broken shot, which rendered the wound especially painful, and the king suffered the most dreadful agony for thirteeen days before his death. (New Int. Enc., Vol. IX, pg. 393).

Military Conspiracy is not a Revolution.

Gustavus IV Adolphus (1792-1809), of honourable but obstinate character, was naturally not the one to direct state affairs skilfully in an era of universal upheaval. He was deposed by a military conspiracy (23 March, 1809). (Cath. Enc., Vol. XIV, pg. 353).

Not Adventurer but Celeber.

Charles XIV. John (1764-1844). King of Sweden and Norway from 1818 to 1844, and before his elevation to the throne General Jean Baptiste Jules Bernadotte, *a celebrated Marshal of Napoleon.*

He was chosen by the Swedish Diet in 1810 Crown Prince and successor of Charles XIII. The only condition of moment was that he should become a Protestant. (New Int. Enc., Vol. IV, pg. 518).

On August 21, 1810, Bernadotte was elected Crown Prince of Sweden by the Riksdag, in the hope that this compliment to one of his marshals would induce Napoleon to help Sweden recover Finland from Russia. (Nelson's Vol., III, pg. 33).

Succeeding to both crowns (Feb. 5, 1818) as king of Sweden and Norway, he won the respect and confidence of both nations by his good and careful government. (Nelson's Vol., III, pg. 33).

The period of his administration was characterized by progress

in all directions, both public and private. (New Int. Enc., Vol. IV, pg. 519).

Conditions in Sweden have greatly improved under the new ruling family. (The Cath. En., XIV, 353).

The Best Immigrants.

There is no class of immigrants that is more welcome or that is more industrious and thrifty than that which comes to our shores from both Sweden and Norway. (New Plain Home Talk, by Dr. Foote, p. 962).

It is perhaps the absence of marketable prostitution with its inevitable syphillis that saves the offspring from mental and physical degeneracy? It is certainly to the credit of Stockholm that houses of prostitution are not tolerated there. (New Plain Home Talk, by Dr. Foote, p. 962).

There are no houses of prostitution in Stockholm, and the city would be scandalized at the idea of allowing such a thing. A few years ago two were established, and the fact was no sooner known than a virtuous mob arose and violently pulled them down. (New Plain Home Talk, by Dr. Foote, p. 962).

Best People Anti-Catholic.

That in Mexico the leaders are against Catholicism speaks in favour of our theme. The leaders have always more intelligence than the masses.

SPAIN.

Art in Spain Long Ago Before Spaniards.

The Finest Example of a Bison. Reproduced by kind permission of the authors and publishers of "La Caverne d'Altamira." Reduced facsimiles of paintings of *the Palaeolithic age* from the cave of Altamira in Spain. (Enc. Brit., Vol. XX. plate II. page 462-463).

In the Catholic Encyclopedia in the article on painting, no paragraph is dedicated to Spanish art or artists. The mentioned encyclopedia seeks at all time to praise nearly everything that is Spanish, and when it does not even mention the Spanish painting, except that there was nothing new, it is evident that Spanish Catholicism cannot boast of art, and Dr. Roucek made a great mistake in mentioning it.

Not in Catholic Spain.

The Books of Hours, Missals, Breviaries, and Psalters have

their origin in the monastic house of England, France, Germany, and Italy during the Middle Ages are now among the greatest artistic treasures of the world, and with regard to them there is one very striking fact which must never be overlooked. (Cath. Enc., Vol. V, 252).

In the period from the triumph of Christianity to about 1260 in Italy, and about 1460 in Northern Europe, the dominant art is architecture. (Cath. Enc., Vol. V, 255).

Gothic Art Introduced and Spoiled.

The Gothic style was *transplanted into Spain from France* during the 13th century. The Cathedral of Toledo is modelled after Notre Dame of Paris, and those of Leon, Valencia and Barcelona also show French influence, while that of Burgos, in its spires at least, resembles German work. (Nelson's Vol. I, 335).

The later Gothic in Spain is characterized by overloaded decoration, which may be attributed to Moorish tendencies. The Gothic style entered Portugal at a relatively late period and is characterized by the same exaggerated decoration as in Spain. (Nelson's, Vol. I, 335).

The Cath. En. V, in the article "Ecclesiastical Architecture," p. 257-263, does not say anything about Spanish architecture, be cause it never existed. On the contrary in an indirect way it accuses Spain of spoiling the good foreign architecture.*

No Spanish Artists and Writers before Protestantism.

It was thus that Protestant opinions were extirpated. Spain fell a victim to its own religious fanaticism. Centuries of intellectual bondage and lethargy were the heavy penalty paid for intolerance. (Hist. of the Christ. Church, by Fisher, p. 391).

Great Painters Against the Catholic Restrictions.

Yet there had been no country in which the painter had been so trammelled by traditional restrictions as in Spain. The very manner in which each saint was to be represented, the method in which his or her clothing was to be painted, and the colouring which was to be applied to each garment, had been a matter of stern decree. it had needed the profound genius of a Valazquez to break

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*Every subsequent attempt to modify, in any substantial particular. this perfected Gothic style, was of its nature retrogressive and decadent, as might be illustrated from the English Perpendicular and the Italian and Spanish varieties of Gothic architecture. (Cath. Enc., Vol V, 263).

through the traditional rules, and to open for his successors, and especially for Murillo, a period of greater freedom. (Cath. Enc., Vol. V, 255).

Catholics Ruined the Ancient and Persecute the Modern Literature.

The church, naturally, opposed the old heathen songs and strove to supplant them by Christian poems. (Cath. Enc., Vol. VI., pg. 517).

The ancient drama had perished under the condemnation of the church. (Hist. of the Christ. Church, by Fisher, p. 239).

In 1558 Philip II denounced the penalty of death against even the possessor of a book upon the Index expurgatorius of the Inquisition. Some of the greatest names in Spanish literature were sufferers: Castellejo, Mendoza. Mariana and Quevedo incurred the displeasure of the Inquisition; Luis Ponce de Leon was imprisoned for his translation of the Song of Solomon. (Enc. Brit., Vol. XXII, p. 304).

The Basques would not allow the priests to interfere with the games or dances, and when the drama was forbidden in all Spain in 1757 by the authority of the Spanish bishops. the cortes of Navarre compelled the king to withdraw the order. (The En. Br., III, 488).

Even in Music Inferior to Arabs.

Spanish music has always been imitative. At first the influence of the great school of the Netherlands predominated. This period was followed by a prevalence of Roman influence, especially that of Palestrina. (Int. Enc., Vol XVIII, 413).

In the sections where Arabic influences have prevailed, singing is very general. (Cath. Enc., Vol. XIV, 191).

The Best Catholic Art is Plot.

As has been said by Le Sage, a good judge: "The Spaniards are our masters in the art of planning and skilfully working out a plot; they know how to set forth their subject with infinite art and in the most advantageous light." (Enc. Brit., Vol. XXVII, 967). In the first place, Lope's work belongs essentially to the drama of intrigue; be the subject what it may, it is always the plot that determines everything else. (Enc. Brit., Vol. XXVII pg. 967).

THE GOTHS.

Pagan Goths Victorious on Land and Sea.

The first came into hostile contact with the Roman empire about the middle of the 3d century, and in a terrible battle at

Abritta (251) in Moesia the Romans suffered a crushing defeat, the Emperor Decius being among the killed. (Nelson's En., V. 508).

The Goths now set themselves to the acquisition of a fleet, and with this, in 253, advanced to the conquest of Pityus, a Greek town on the northeast coast of the Black Sea, which they completely destroyed. In 258 they besieged and took Trebizond, when a great fleet of ships that were in the port fell into their hands. In these they deposited the booty of the city, which was of immense value: chained the youth of the sea coast to their oars; and returned in triumph to the Kingdom of Bosporus. In the following year, with a still more powerful force of men and ships, they took Chalcedon, Nicomedia, Nice, Prusa, Apamea, and Cius. In a third expedition which numbered as many as 500 vessels, they took Cyzicus, then sailed down the Aegean, ravaged the coast of Attica, and in 262 anchored at the Piraeus. Athens was now taken and plundered, and many other renowned places in Greece were either partially or wholly destroyed. Even Italy was threatened. (New Int. Enc., Vol. IX, p. 74, 75).

For the next eighteen years (from 251) the Goths enjoyed unlimited opportunities for plunder in the Balkan peninsula and in Asia Minor, burning the great temple of Diana at Ephesus, and plundering Athens, till they were checked and eventually subdued by the Emperor Claudius at Naissus (Nish in Serbia) in 269. His successor, Aurelian, made a wise treaty with the Goths, leaving them in undisturbed possession of the left bank of the Danube, and for one hundred years there was peace between them and the empire. (Nelson's Enc., Vol. V, 508).

We read of Gothic leaders who were excellent judges of Homer and seldom travelled without a few chosen books. This being the case, what was the consternation of the almost civilized Goths in the fertile levels of the present Wallachia and Moldavia to hear that an innumerable horde of dreadful savages, calling themselves Huns and Magyars. (Eight. Christ. Cent. by White, pg. 98-9).

Become Arian and Conquer Catholics.

The Goths, for the most part became converts to Christianity about the middle of the fourth century, adopting the Arian form of belief. (New Int. Enc., Vol. IX, p. 75).

In 378 the Goths won the great battle of Adrianople, and after this Theodosius the Great, the successor of Valens, made terms with them in 381, and the mass of the Gothic warriors entered the Roman service as foederati. Many of their chiefs were in high fa-

vour but it seems that the orthodox Theodosius showed more favour to the still remaining heathen party among the Goths than to the larger part of them who had embraced Arian Christianity. (Enc. Brit., Vol. XII, p. 273).

In this second war he thrice besieged Rome (408, 409, 410). The second time it suited a momentary policy to set up a puppet emperor of his own, and even to accept a military commission from him. The third time he sacked the city, the first time since Brennus that Rome had been taken by an army of utter foreigners. (Enc. Brit., Vol. XII, p. 273).

Seville Glaucius was bishop when the barbarians invaded Spain. Marcianus was bishop in 428, when Gunderic wished to seize the treasures of the Church of San Vicente. (The Cath. Enc., XIII, 744).

The Arian Goths Strong, the Catholic Weak.

But in 375 the invading army of the Huns fell upon them. subjugating and absorbing them, so that, at the famous battle of Chalons, part of the army of Attila, which the Visigoths helped to defeat, was composed of Ostrogoths, who had been servants of the Huns till that date (451).

Catholic Goths Fight for Pagans.

By the terms of their subjection to the Huns. the East Goths came to fight for Attila against Christendom at Chalons. (Enc. Brit., Vol. XII, p. 274).

Catholic Crusade Against the Goths.

The West Gothic kings largely adopted Roman manners and culture; but, as they still kept to their original Arian creed, their rule never became thoroughly acceptable to their Catholic subjects. They stood, therefore, at a great disadvantage when a new and aggressive Catholic power appeared in Gaul through the conversion of the Frank Clovis or Chlodwig. Toulouse was. as in days long after, the seat of an heretical power, against which the forces of northern Gaul marched as on a crusade. (Enc. Brit., Vol. XII. p. 274).

The Goths seem to have thick on the ground in northern Italy; in the south they formed little more than garrisons. In Theodoric's theory the Goth was the armed protector of the peaceful Roman; the Gothic king had the toil of government, while the Roman consul had the honour. All the forms of the Roman administration went on, and the Roman polity and Roman culture had great influence on the Goths themselves. The rule of the prince over two distinct nations in the same land was necessarily des-

potic; the old Teutonic freedom was necessarily lost. Such a system as that which Theodoric established needed a Theodoric to carry it on. It broke in pieces after his death. (Enc. Brit., Vol. XII, p. 274).

The Arian Goths ruled over Catholic subjects, and were surrounded by Catholic neighbours. The Franks were Catholics from their first conversion; the Suevi became Catholics much earlier than the Goths.

The Catholics everywhere preferred either Roman, Suevian or Frankish rule to that of the heretical Goths. (Enc. Brit., Vol. XII, p. 275).

As Catholics Lose First Language and then State.

The king and the greater part of the Gothic people embraced the Catholic faith. A vast degree of influence now fell into the hands of the Catholic bishops; the two nations began to unite; the Goths were gradually romanized and the Gothic language began to go out of use. (Enc. Brit., Vol. XII, p. 275).

Catholic Church Dangerous to State.

The religious change effected by Reccared was a necessity. But its good results were not unmixed. With the zeal of a new convert, the king lavished wealth and honours upon the Catholic church, and allowed its clergy to attain a degree of political power that was *full of danger to the State.* It was not long before the Gothic kings learned the bad lesson of persecuting Jews and heretics. (The Goths, by Bradley, p. 331).

Non-Catholic Goths Tolerant, Catholic Cruel.

Reccared's young son reigned only two years. There was a Gothic noble named Witeric, who had already in Reccared's lifetime headed an unsuccessful rebellion, and had obtained the king's generous pardon. This man, ungrateful for the mercy that had been shown him, now rebelled against Leuva, and succeeded in getting himself acknowledged king in his stead. The dethroned boy-king, his right hand having been cut off, was thrown into prison, and afterwards put to death.

The seven years of Witeric's reign were unprosperous, and his rule was that of a selfish tyrant. (The Goths. by Bradley, p. 333).

In the year 610 he was murdered at a banquet, and his body was buried in unhallowed ground without the rites of the church. (The Goths, by Bradley, p. 334).

Unhappily it has to be added that he was the first Gothic king who ever persecuted the Jews. "Baptism within one year, or

scourging, mutilation, banishment and confiscation of goods," such was the choice which Sisebut offered to that unhappy people. Thousand Jews professed to accept the gospel. But the dread of persecution could not make them Christians at heart. (The Goths, by Bradley, p. 334).

It is a remarkable fact that the Goths were the most tolerant of religionists, and it was not until the Visigoths of Spain had become 'orthodox' that they developed any persecuting tendencies. (Nelson's Enc., Vol. V, pg. 508).

Archbishop Jew Persecutes the Jews.

The unfortunate Jews, whose misery had been in some small degree lightened in Wamba's reign, were now persecuted more fiercely than ever at the instigation of an archbishop sprung of their own race. (The Goths, by Bradley, p. 352).

Catholicism Decays the Gothic Empire.
Thirty Years of Decay.

Wamba is the last great man, and his victories the last brilliant exploits that appear in Gothic history. His fiery energy had for a moment seemed to inspire the state with new life; but the decay of national spirit had gone too far to be arrested. The Visigoths had exchanged their old free constitution for a despotism controlled *by bigoted prelates*: the poorer freemen had almost sunk into slavery, and had naturally lost their interest in the welfare of the kingdom; the nobles, corrupted by long peace and fancied security, were sunk in idleness and vice. Henceforward our story tells only of "ruin and the breaking up of laws," which went on unchecked till the day when the kingdom was crushed like a hollow shell in the hands of the Saracen invader.

The accession of Erwig to the throne was not only illegal because he had not been regularly chosen. (The Goths, by Bradley, p. 350).

Saint-Intrigant.

Erwig seems to have had all the cunning and love of intrigue with which the Greeks were so often charged. He had, however, but little courage or force of character and throughout his reign was little more than a puppet in the hands of his chief counsellor, the fierce and unscrupulous Julian (afterwards called Saint Julian) the Archbishop of Toledo. (The Goths, by Bradley, p. 351).

Erwig's acts as a lawgiver consisted chiefly in undoing what Wamba had done to strengthen the tottering state. The penalties imposed on those who shirked military service were relaxed; the

clergy were no longer required to take their part in the defense of the kingdom. (The Goths, by Bradley, p. 352).

Rise of Catholicism—Downfall of Nation.

The seat of government was transferred to Spain where Toledo became the capital. The succeeding era was fairly peaceful. The Catholics received unlimited tolerance, so that *the Church constantly increased in strength while the Visigothic nation and kingdom grew steadily weaker.* (Cath. Enc., Vol. XV, p. 447).

The constant struggles of the royal house with the secular and spiritual aristocracy caused the downfall of the nation. (Cath. Enc., Vol. XV, p. 477).

Catholic Dishonour and Treachery.

Count Julian.—When he heard that the new king had dishonoured his daughter, the beautiful Florinda, he resolved to revenge his own wrongs by the betrayal of his country. He sought an interview with the Mohammedan chief, Musa, and counselled him to undertake the conquest of Spain. (The Goths, by Bradley, p. 359).

Archbishop Causes Downfall of the Nation.

Achbishop Oppas usurped the See of Toledo and conspired with his nephews, *contributing by his treason* to the disaster of Guadalete and the downfall of the Visigothic power. (The Cath. En., XIII, 744).

When All Became Catholic They Failed Forever.

Reccared (586-600), became a convert to Catholicism, the Visigoths were converted by battalions, and the clergy succeeded in making themselves supreme. Witica (701-710), however, tried to reform the relations of church and state. Roderic was the last of the Goths, falling in battle with the Moslem invaders in 711, near Jerez. (Nelson's Enc., Vol. V, pg. 509).

The Virtue of Non-Catholic Goths Admired by Catholics.

Not for special facts, but for a general estimate, no writer is more instructive than Salvian of Marseilles in the 5th century, whose work "De Gubernatione Dei" is full of passages contrasting the vices of the Romans with the virtues of the barbarians, especially the Goths. In all such pictures we must allow a good deal for exaggeration both ways, but there must be a ground-work of truth. The chief virtues which the Catholic presbyter praises in the Arian Goths are their chastity, their piety according to their own creed, their tolerance toward the Catholic under their rule, and their general good treatment of their Roman subjects. He even ventures to

hope that such good people may be saved, notwithstanding their heresy. All this must have had some ground-work of truth in the 5th century, but it is not very wonderful if the later West Goths of Spain had a good deal fallen away from the doubtless somewhat ideal picture of Salvian. (Enc. Brit., Vol. XII, p. 275).

History cannot forget the people whose valour shook the decaying Roman Empire to its fall, and prepared the way for the rise of a worthier civilization on the ruins of the old. In their work of destruction they succeeded; whenever they tried to build up they failed. But it is something to have attempted nobly; and, for all the sadness of its ending, the history is not wholly inglorious that records the saintly heroism of Wulfila, the chivalrous magnanimity of Totila, and the wise and beneficent statesmanship of Theodoric. (The Goths, by Bradley, p. 365-366).

EL CID.

The Cid Man Destroys the Catholic Churches.

Cid, El (Rodrigo, or Ruy, Diaz, Count of Bivar), the great popular hero of the chivalrous age of Spain, b. at Burgos, c. 1040; d. at Valencia, 1099. He was given the title of seid or cid (lord, chief) by the Moors, and that of campeador (champion) by his admiring countrymen. (Cath. Enc., Vol. III, pg. 769).

The Cid Poem Inferior to Pagan.

The exploits of El Cid form the subject of what is generally considered the oldest monument of Spanish literature. This is an epic poem of a little over 3700 lines as it has reached us (several hundred lines being missing), the author of which, as is not uncommon with works of those days, is unknown. The date of its composition has long been a disputed question. Many critics whose names must be mentioned with respect, among them Dozy and Ticknor, place it at the beginning of *the thirteenth century;* but today the best opinion places the poem a half century earlier. (Cath. Enc., Vol. III, pg. 769). Duran believes the greater part of them to have been written in the 16th century. (Enc. Brit., Vol. VI, p. 362).

The poem deserves to be read for its faithful pictures of the manners and customs of the day it represents. It is written with Homeric simplicity and in the language of the day, the language the Cid himself used, which was slowly divorcing itself from the Latin, but was still only half developed. *The versification is rather crude and ill-sustained.* (Cath. Enc., Vol. III, pg. 770).

The poem of the Cid is but a fragment of 3744 lines, written in a barborous style, in rugged assonant rhymes, and a rude Alexandrian measure. (The En. Br., VI/362).

This epic Spanish poem is not appreciated for its beauty or greatness but simply because it is the first literary monument of the Spanish people. It is not from the time when Catholicism flourished in Spain, but when this nation was subjugated by the Moors.

That for thirteen centuries of Catholicism the Spaniards had no literature at all speaks against Rome. Who is well acquainted with the history of literature knows that no Catholic people had any literature in the time when the papel power was unlimited, but only when it declined.

VELASQUEZ

Velasquez, Diego Rodriguez de Silvay, Spanish painter, b. at Seville 5 June, 1599; d. at Madrid, 7 August, 1660. (Cath. Enc., Vol. XV, p. 323).

Educated in Pagan Art.

Rubens' prodigious activity stirred the apathy of the Andalusian artist; animated by curiosity and a new insight, the young man set out for Italy shortly after the departure of the Fleming. He stayed there a year, visited Venice and Rome, and returned by way of Naples, bringing back from the journey the fruit of contact with Italy and *the antique*, a new conception of the meaning of art. (Cath. Enc., Vol. XV, p. 324).

After a short stay in Venice, where he admired Titian and copied Tintoretto, he made Rome his headquarters. The Spanish ambassador leased for him the Villa Medici, to which he was attracted by the antique statuary; delightful mementoes of his own stay there are the two sketches of the Medici gardens (Prado). (New Int. Enc., Vol. XX, pg. 43).

In 1630 Velasquez was summoned to Naples to portray the King's favorite sister, the Infanta Maria (Prado), who was about to become Queen of Hungary. While there he made the friendship of his compatriot Ribera, head of the Italian naturalists. After an absence of eighteen months he returned to Spain. (New Int. Enc., Vol. XX, pg. 43).

In this period (1649-50) occurred the painter's second journey to Italy, commemorated by three or four masterpieces. (Cath. Enc., Vol XV, p. 325-326).

No Appreciation in His Catholic Country.

In his own country his influence was not wide; but he has become the dominating influence of schools of French, English, and American artists of today. In 1623 Charles I of England, then Prince of Wales sat for him. In 1630, by advice of Rubens, he

visited Italy, and in Venice he studied Tintoretto. In 1648 he again went to Italy, commissioned by Philip to buy pictures in order to form a Spanish academy. (Nelson's Enc., Vol. XII, pg. 395).

His European fame is of comparatively recent origin, dating from the first quarter of the 19th century. Till then his pictures had lain immured in the palaces and museums of Madrid; and from want of popular appreciation they had to a large extent escaped the rapacity of the French marshals during the Peninsular War. (Enc. Brit., Vol. XXVII, pg. 974).

Paints Pagan Philosophers and Catholic Beggars and Drunkards.

On his return to Madrid the painter, now definitely freed from all shackles, and strong enough to handle all ideas as he pleased, produced one after another, the most decided, and most precious of his works. Such for example, were the two famous philosophers, the "Aesop," and the "Menippus" of the Prado, the most beautiful example of this class of Spanish mendicancy akin to the "Drunkards" of thirty years earlier. (Cath. Enc., Vol. XV, p. 326).

Likes Arabian Architecture.

At the end of a corridor at the Alcazar, in a world of ministries and bureaux, he lived his own life, which he has shown us in a picture by his son-in-law, Mazo, in a vast, bare, Arabian apartment, with a rose in a glass shedding its petals before a bust of the king. (Cath. Enc., Vol. XV, p. 323).

Detests Catholic Painting; Martyrdoms and Tortures.

This peculiar situation makes Velasquez a figure somewhat apart in the Spanish school. In an art almost exclusively religious he alone *is a lay painter; he alone* scarcely ever painted for convents and churches; he alone had occasion to paint historical pictures, mythological scenes, and nudes; he was almost alone in avoiding the scenes of *martyrdoms and scenes of torture so characteristic of Spanish painting.* These facts ,however, point to no conclusion concerning Valesquez' sentiments; for instance, it does not follow that he was not a good Catholic, though it may well be that he was not a mystic. (Cath. Enc., Vol. XV, p. 324).

Catholic Encyclopedia Accuses Spaniards of Ferocity.

The unconscious cruelty which takes such pictures for granted is what Velasquez has in common with the *ferocious side of his race,* and for example, with the sanguinary art of Ribera. (Cath. Enc., Vol. XV, p. 325).

In Spain, the classic land of brutal observation, of the "slice taken from life" served up raw and bleeding, Murillo invents, combines, achieves compositions. (Cath. Enc., Vol. X, p. 644).

MURILLO—*the Pupil of Protestant Art.*

Murillo, Bartolome, Esteban, Spanish painter; b. at Seville, 31 December, 1617; d. there 5 April, 1682. (Cath. Enc., Vol. X. p. 644).

In 1640 Castillo went to live at Cadiz. In the meantime, Moya, having just arrived from England, where he had been Van Dyck's pupil, showed Murillo, who was an old friend of his, the cartoons, drawings, copies, and engravings he had brought with him. Murillo set out on a journey to study the great masters, but went no farther than Madrid. (Cath. Enc., Vol. X, p. 644).

Paints Under Dictates of the Inquisition.

He painted pictures for fairs, and is supposed to have supplied Madonnas for convents in Mexico and Peru. (Nelson's, Vol. VIII, pg. 357).

He painted his religious pictures in accordance with the dictates of the church and the inquisition. Nevertheless *he never rose to dignity or elevation of expression.* (Nelson's Vol. VIII. pg. 359).

Spaniards Like Gypsy Type of Virgin Mary.

His gypsy type of Madonna, his saints and children, drawn from the people, gained him wide popularity. (Nelson's, Vol. VIII, pg. 359).

Murillo is very popular with the general public, but less so with the artists, who, while acknowledging his facility and charm, find his work lacking in technique, force and originality. (New Int. Enc., Vol. XIV, pg. 142).

Not of the Catholic Sentiment.

But for religious representations of the Blessed Virgin and the saints, indeed, woman is almost absent from Spanish painting. The most famous portraits of women, the infantas or meninas of Velasquez, retain nothing of feminine charm; they are simulacra and phantoms without versimilitude. Side by side with these apparitions, Murillo Virgins produce a comforting effect of relief. Here are women, true and vital with the most thoroughly external charms of their sex. In them the impulse of love rises to ecstasy, and without Murillo Spanish painting would be deprived of its most beautiful love poems. Many persons, it is true, see in this

style of painting the symptoms of *decadence in Spanish religious sentiment.* (Cath. Enc., Vol. X, p. 645).

The Only Great in the Church Art.

In Spain the only great painter to follow Velasquez was Murillo. (Cath. Enc., Vol. V, 255).

He was, after Velasquez, the greatest figure in Spanish art, and unquestionably the most important religious painter of Spain. (New Int. Enc., Vol. XIV, pg. 142).

Great religious painting ends with Tiepolo; his Spanish imitators, Bayeu and Goya, produced charming works, but did nothing new. (Cath. Enc., Vol. XI, p. 401).

LOPE DE VEGA.

Lope de Vego, Carpio, Felix, poet and dramatist, b. at Madrid. 1562; d. August, 1635. With Lope de Vega begins the era of dramatic glory in Spanish literature of the Golden Age. (The Cath. En.., IX, 354).

His Greatness He Owes to Nature and not to Catholicism.

His first known play, El Verdadero Amante, was written when he was twelve years old. (Nelson's Enc., Vol. VII, 421).

He seems to have been an extraordinarily precocious child, whence the term, "*Monstruo de la naturaleza,*" "freak of nature," which clung to him throughout his life. At the age of fourteen he wrote a play. (Cath. Enc., Vol. IX, 354).

His dramatic imagination was a gift of nature, and did not fail him no matter how much he abused it. In depth of thought he is all too often lacking; and with good sense he avoided philosophical themes, for he would have failed in the treatment of them. Lope had the people at large in mind when he wrote. (Cath. Enc., Vol. IX, 355).

He is also a Pagan Pupil.

He essayed the didactic in an *ars poetica*, or code of literary principles, which he entitled the "Arte nueva de hacer comedias." *In this he reveals his acquaintance with the strict Aristotelean rules of dramatic composition*, the unities, etc., but acknowledges that, in order to cater to the popular craving of his time, he disregards those classic precepts. (Cath. Enc., Vol. IX, 354).

The Best Poet Bad Critic.

He especially emphasizes the fact that he has passed through the university, and is continually accentuating the difference between ingenios cientificos (those who know Latin) and legos ig-

norantes (ignorant laymen). With what sense of superiority, for example, does he mention that Cervantes was not to his mind sufficiently cientifico (preface to Las Fortunas de Diana), the fact being that Cervantes had been neither at Alcala nor at Salamanca. (Enc. Brit., Vol. XXVII, 966).

Writing to an unknown correspondent(apparently a physician) on the 14th of August, 1604, Lope de Vega says that "no poet is as bad as Cervantes, nor so foolish as to praise Don Quixote," and he goes on to speak about his own plays as being odious to Cervantes. (Enc. Brit., Vol. V, 765).

Immoral Society Had Influence on Him.

His first wife died in 1597, and then after some amorous adventure, he contracted a second marriage, about 1600, with Juana del Guardo. By this time he had become the acknowledged arbiter of the Spanish stage, and such he remained until shortly before his death. His second wife died in 1612 or 1614, greatly saddened, doubtless, by the *immorality of her husband*, constantly intriguing with this or that actress. The result of one of these liaisons, that with Maria de Lujan, was the birth of a son, Lope Felix, who bade fair to become a good poet. (Cath. Enc., Vol. IX, 354).

After the death of his second wife, Lope became a priest, with the express purpose of correcting the disorders of his life. Unfortunately it cannot be said that the taking of Holy Orders led to improvement; his aberrations continued, and he intensified his baseness by playing the part of a poetical panderer for his patron, the Duke of Sessa. Lope was well aware of the vileness of his own behaviour, as his correspondence clearly shows; but he was too weak to reform. Retribution, however, came upon him before his end, for his heart was broken by the early death of his brilliant son Lope and the elopement of his daughter Antonia Clara with a court noble. (Cath. Enc., Vol. IX, 354).

In February, 1588, he was banished for circulating criminal libels against his mistress, Elena Osorio, whom he celebrated under the name of Filis. He defied the law by returning to Madrid soon afterwards and eloping with Isabel de Urbina, daughter of Philip II's herald. (Enc. Brit., Vol. XXVII, 965).

He was prosecuted for criminal conversation in (1596). (Enc. Brit., Vol. XXVII, 965).

During his lifetime the poet had by a mistress, Micaelade Luxan, two other children—Marcela del Carpio, who became a nun in 1621. (Enc. Brit., Vol. XXVII, 965).

Vulgar Public Wants Him Vulgar.

In his Arte Nuevo de hacer comedias en este tiempo (1690), Lope begins by showing that he knows as well as any one the established rules of poetry, and then excuses himself for his inability to follow them on the ground that the "vulgar" Spaniard cares nothing about them. "Let us then speak to him in the language of fools, since it is he who pays us." Another reason which made it necessary for him to speak deprecatingly of his dramatic works, is the circumstance that the vast majority of them were written in haste and to order. (Enc. Brit., Vol. XXVII, 966).

The Sad End.

His last days were full of sadness; the death of his son Lope, the elopement of his daughter, Antonia Clara, wounded him to the soul. Montalban tells us that every Friday the poet scourged himself so severely that the walls of his room were sprinkled with his blood. (Enc. Brit., Vol. XVII, 966).

CALDERON, ALSO GIFT OF NATURE.

Calderon de la Barca, Pedro (1600-81), Spanish poet and dramatist, was born in Madrid. Although he is said to have written a play at the age of thirteen, he first became publicly known as a dramatist at the age of twenty. (Nelson's, Vol. II, 442).

With Calderon the golden period of Spanish drama comes to a close. He found it at its height, and he exhausted, one after another, the possibilities of its several types. (New Int. Enc. Vol. IV, 25).

His activity marks the second half of the golden age of Spanish literature. His time was one of social and political decay under the rule of Philip III and Philip IV, when all things indicated the irretrievable loss of the mighty foreign empire which Spain had acquired during previous reigns. (Cath. Enc., Vol. III, 156).

Protestant Unlimited, More Catholic, More Limited.

Were one to contrast Shakespeare with Lope de Vega, he would discover that, while Shakespeare belongs to all men and all time. Lope is the particular property of Spain, and is bounded by national limitations. The character of Calderon is even more limited still; he is not only Spanish rather than universal, but as a Spaniard, he typifies the sentiments and ideals of a narrowly restricted period, the seventeenth century. (Cath. Enc., Vol. III, 156).

Catholicism Prevents Him to Become Great.

His race, *his faith*, his temperament, *his especial environment* prevented him from becoming a universal poet; his majesty, his de-

vout lyrism, his decorative fancy suffice to put him in the first rank of national poets* (Cath. Enc., Vol. III, 157).

In ingenuity and invention far inferior to Lope, Calderon surpassed him in profundity and grace. (Nelson's Enc., Vol. II, 442).

Calderon in Prison.

Early in 1629 his brother Diego was stabbed by an actor who took refuge in the convent of the Trinitarian nuns; Calderon and his friends broke into the cloister and attempted to seize the offender. This violation was denounced by the fashionable preacher, Hortensio Felix Paravicino (q. v.) in a sermon preached before Philip IV; Calderon retorted by introducing into El Principe constante a mocking referende (afterwards cancelled) to Paravicino's gongoristic verbiage, and was committed to prison. (Enc. Brit., Vol. IV, 984).

As Lope and Cervantes, He had Illegitimate Children.

The history of his life during the next few years is obscure. He appears to have been profoundly affected by the death of his mistress—the mother of his son Pedro Jose—about the year 1648-1649. (Enc. Brit., Vol. IV, 985).

The Inquisition Puts Its Hand on His Work.

.In 1662 two of Calderon's autos—Las ordenes militares and Misticay real Babilonia—were the subjects of an inquiry by the Inquisition; the former was censored, the manuscript copies were confiscated. and the condemnation was not rescinded till 1671. (Enc. Brit., Vol. IV, 985).

The miracle plays of the middle ages admitted comedy without intending irreverence: and a gentle humour pervades many of the Autos of Calderon, which were acted on solemn festivals. (Hist. of Free Thought, by Farrar, 95).

Also A Sad End.

Notwithstanding his position at court and his universal popularity throughout Spain, his closing years seem to have been passed in poverty. (Enc. Brit., Vol. IV, 985).

CERVANTES.

Educated by Anti-Catholics.

Cervantes. He was educated under the *famous humanist*, Juan Lopez de Hoyos. (Nelson's, Vol., II, 633).

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*Thanks to Catholicism. Calderon could not develop a world-wide fame, but the Bohemian Hollar, thanks to Protestantism, at the same time became world famous as an artist while in England, and Komensky, the teacher of the world.

What is definitely known is that he studied under Lopez de Hoyos, a teacher of some celebrity in Madrid. (New Int. Enc., Vol. IV, 440).

Lopez de Hoyos introduces Cervantes as "our dear and beloved pupil." (Enc. Brit., Vol V, 763).

Condemned His Right Hand to be Cut Off.

There exists a warrant (dated September 15, 1569) for the arrest of one Miguel de Cervantes, who had wounded Antonio de Sigura, and had been condemned in absence to have his right hand cut off and to be exiled from the capital for ten years; and it has been sought to identify the offender with the future author of Don Quixote. No evidence is available. All that is known with certainty is that Cervantes was in Rome at the end of 1560. (Enc. Brit., Vol. V, 763).

Fights at Lepanto; Taken by Pirates.

He enlisted in a regiment of Spanish infantry, and played a gallant part in the battle of Lepanto, receiving wounds, one of which crippled his left hand for life, "for the greater glory of his right" as he phrased it. He also took part in engagements before Navarino, Corfu, Tunis, after which he was for a time again in Italy, and there presumably acquired that knowledge of the language which later bore fruit in the slight coloring of Italian idioms that are to be found in even his best pages. In 1575 he set sail for Spain, but the vessel was seized by Algerine pirates and all on board carried into Algiers as prisoners.

Cervantes' captivity lasted for five years. (New Int. Enc., Vol. IV, 440).

Betrayed by Dominican Monk.

On his side, Cervantes was indefatigable, and towards the end of 1579 he arranged to secure a frigate; but the plot was revealed to Hassan by Juan Blanco de Paz, a Dominican monk, who appears to have conceived an unaccountable hatred of Cervantes. Once more the conspirator's life was spared by Hassan, who, it is recorded, declared that "so long as he had the maimed Spaniard in safe keeping, his Christians, ships and city were secure." (Enc. Brit., Vol. V, 763).

Cervantes Anti-Catholic.

Modern criticism is prone to regard Don Quixote as a symbolic didactic or controversial work intended to bring about radical *reforms in church and state.* (Enc. Brit., Vol. V, 765).

As Lope and Calderon, Has Illegitimate Children.

But it is difficult to reconcile this view of his circumstances

with the details concerning his illegitimate daughter revealed in documents recently discovered. Isabel de Saavedra was stated to be a spinster when arrested at Valladolid in June 1605. (Enc. Brit., Vol. V., 765).

In Prison Like Calderon.

Cervantes perforce remained at his port; the work was hard, uncongenial and ill-paid; and the salary was in constant arrears. In November, 1590, he was in such straits that he borrowed money to buy himself a suit of clothes, and in August, 1592, his sureties were called upon to make good a deficiency of 795 reales in his accounts. His thoughts turned to literature once more, and on the 5th of September, 1592, he signed a contract with Rodrigo Osorio, under taking to write six plays at fifty ducats each, no payment to be made unless Osorio considered that each of these was "one of the best ever produced in Spain." Nothing came of this agreement, and it appears that, between the date of signing it and the 19th of September, Cervantes was imprisoned (for reasons unknown to us) at Castro del Rio. He was speedily released and continued to perquisition as before in Andalusia, but his literary ambitions were not dead, and in May, 1595, he won first prize. (Enc. Brit., Vol. V, 764).

On the 6th of September, 1597, he was ordered to find sureties that he would present himself at Madrid within twenty days, and there submit to the exchequer vouchers for all official moneys collected by him in Granada and elsewhere. No such sureties being available, he was committed to a Seville jail, but was released on the 1st of December on condition that he complied with the original order of the court within thirty days. He was apparently unable to find bail, was dismissed from the public service, and sank into extreme poverty. During a momentary absence from Seville in February, 1599, he was again summoned to Madrid by the treasury, but does not appear to have obeyed it; it is only too likely that he had not the money to pay for the journey. There is some reason to think that he was imprisoned at Seville in 1602. (Enc. Brit., Vol. V, 764).

A bill drawn by him in 1595 on account of his office was protested in Seville, and after a long and costly lawsuit he was cast into prison for the debt (1597). Released on bail, he remained in Seville as a commission agent until 1603, when the lawsuit being transferred to Valladolid, Cervantes had to go thither. Here a further misfortune befell him. His house in the Calle del Rastor was near the place where a noble, Gaspar de Ezpeleta, was mortally wounded by some unknown person on the night of June 27, 1605. Cervantes attracted by the cries for aid, was found supporting the dying man when the watch arrived. He and his family were thrown into prison on suspicion, but after some delay they were

declared innocent and released. The court being transferred to Madrid (1606), Cervantes again changed his residence, to end the law suit that had embittered his life. Here he lived for the next ten years in a dire struggle with poverty, until death released him in 1616. (Nelson's, Vol. II, pg. 634).

Though received with enthusiasm, Don Quixote brought no pecuniary reward to the author. (New Int. Enc., Vol. IV, 441).

The exact position of his grave is unknown. (Enc. Brit., Vol. V, 766).

All Great Spanish Authors Finished Miserably.

In a Catholic country we cannot expect a genius to have a good life or good end, and as we have seen, the greatest Spanish men belong to the most miserable of beings. Not only the authors but also the people were never happy in Spain since Catholicism came there. Even under Ferdinand and Isabella, who are admired by Dr. Roucek, the greatest man, Columbus, had a sad end and the people a very poor and painful life.

Greatness Connected with Protestantism and Wealth.

It is curious that the three greatest men of Spanish art and literature: Velasquez, Murillo and Cervantes, were born at Seville which was under the influence of the Moors and the Protestants. as we may see from the following chapters:

In Italy and Spain, Protestantism did not reach down to the springs of national life. Even in France, it won its adherents for the most part from the middle and higher classes of society. (Hist. of the Christ. Church, by Fisher, p. 394).

Spanish Reformed Church (Iglesia espanola reformada), a small community of Protestants in Spain organized on the model of the Anglican church. This body of Spanish Episcopalians had its origin in a congregation which met for the first time in June, 1871, in the secularized church of San Basilio at Seville, under the leadership of Francisco Palomares, a priest, who had left the Roman communion. (Enc. Brit., Vol. XXV, 598).

Those who held the reformed opinions were especially numerous at Seville and Valladolid, and were there organized into secret churches. The most eminent preachers of Seville. Dr. John Egidius, and Constantine Ponce de la Fuente, who had been chaplain of the emperor, enlisted in the new movement. (Hist. of the Christ. Church, by Fisher, p. 390).

Velasquez:—It is hardly creditable to the patriotism of Seville, his native town, that no example of his work is to be seen in the

gallery of that city. Seville was then at the height of prosperity, "The Pearl of Spain," carrying on a great trade with the New World, and was also a vigorous center of literature and art. (Enc. Brit., Vol. XXVII, 974).

Murillo:—His was a very pure life, and perfectly happy, all spent within that one Sevillian horizon which the artist never wished to change for any other. (Cath. Enc., Vol. X, 644).

Spanish People Always in Desperate Position.

Tasas, fixed prices, were placed on everything. The weaver, the fuller, the armourer, the potter, the shoemaker, were told exactly how to do their work. All this did not bear its full fruit during the reign of the Catholic sovereigns, but by the end of the 16th century it had reduced Spain to a state of Byzantine regulation in which every kind of work had to be done under the eye and subject to the interference of a vast swarm of government officials, all ill paid, and often not paid, all therefore necessitous and corrupt. The great resource of the treasury was the alcabalas or excises taxes (farmed by contractors) of 5 or 10 per cent on an article every time it was sold—on the ox when sold to the butcher, on the hide when sold to the tanner, on the dressed hide sold to the shoemaker and on his shoes. All this also did not bear its full fruit till later times, but by the 17th century it had made Spain one of the two "most beggarly nations in Europe."—the other being Portugal. (The Enc. Br., XXV, 549).

The quantity of gold and silver entered at the Spanish ports from America, exceeded twenty millions of dollars per annum, besides what was smuggled. It might naturally be supposed that such a torrent of treasure must have rendered Spain the richest country in the universe. But the event proved otherwise. All the greedy rapacity and oppression of the Spanish conquerors have been unable to prevent Spain from sinking into one of the poorest and feeblest powers in Europe. (A Pict. Hist. of America, by Goodrich, p. 133).

The Spaniard of today points to the civil and ecclesiastical despotism on the reign of Philip II (from which, unhappily, Spain could not shake herself free, as the Netherlands did) as the point in her history when her national life was strangled, her literature began to lose its power, her commerce to languish. To fatten an absolute monarchy, and armies of officials, soldiers, and *priests*, in course of generations the nation was ruined. (Prot. Rev. by F. Seebohm, p. 215).

The land is held mostly in large estates and the peasants are generally very poor and emigrate in considerable numbers to Cuba

and to the other West Indian Islands. (New Int. Enc., Vol. IV, p. 131).

The woman work as hard as men, and quite as much in the fields. These women are short, stunted, bony, strong, with large hands and feet, voices like men, and *are ignorant and very Catholic.* (New Plain Home Talk, by Dr. Foote, p. 956).

PROSPERITY.

We are not going to discuss this point at large, because even the Catholics see that Dr. Roucek is very much mistaken in declaring that prosperity is the ruin of civilization. According to this central Africa, Asia and Central and South America, should have the best civilization, because there is no prosperity. Dr. Roucek should know that only prosperity means civilization.

He thinks that Rome failed because it was prosperous. Every student of Roman history knows that Rome did not fall when it was prosperous but in the fifth century when under the influence of Catholicism, it began to decay.

Dr. Roucek is also very much mistaken in saying that Christianity does not teach the advantages of civilization. Jesus said: Go and teach all nations. . . Our civilization begins with Christianity and we see that the most civilized nations are Christian.

Certainly there is more difference among the Christian nations than among some Christian and Pagan. That is the reason why we had this debate, showing that Catholicism is worse than Paganism.

Catholic Encyclopedia in Favor of Protestantism.

Education is placed within reach of the poorest and lowest. The punishment of crime is no longer an occasion for the spectacular display of human cruelty to human beings. Poverty is largely prevented and greatly relieved. Wars diminish in number and are waged with humanity; atrocities like those of the Thirty Years' War in Germany, the Huguenot Wars in France, the Spanish Wars in the Netherlands, and Cromwell's invasion of Ireland, are gone beyond the possibility of return. The witch finder, the witch burner, the inquisitor, the disbanded mercenary soldier have ceased to plague the people. Science has been able to check the outbursts of pestilence, cholera, smallpox, and other epidemics; human life has been lengthened and its amenities increased a hundredfold.

Steam and electricity in the service of industry, trade and international communication, are even now drawing humanity together into one vast family, with many common interests and a tendency to uniform civilization. *From the sixteenth to the twentieth century there has indeed been progress.* (The Cath. En., XII, 500).

Men and nations were brought into that close contact of com-

mon interests, which is the root of all civilization. (The Cath. En., II, 501).

Because we are more reasonable, more civilized; because we have evolved from medieval darkness to modern comparative light. And whence this progress? Here Protestantism puts in its claim, that, by freeing the mind from Roman thraldom, it opened the way for religious and political liberty; for untrammelled evolution on the basis of self-reliance, for a higher standard of morality, for the advancement of science—in short—for every good thing that has come into the world since the Reformation. (The Cath. En., XII 500).

In some form or other Protestantism is the official religion in many lands of the Teutonic races, it also counts among its adherents an enormous number of independent religious bodies. These Protestant Teutons and semi-teutons claim to be leaders in modern civilization: to possess the greatest wealth, the best education, the purest morals, in every respect they feel themselves superior to Latin races who still profess the Catholic religion, and they ascribe their superiority to their Protestantism. (The Cath. En., XII, 501).

The receptiveness to new ideas and the rapidity of material progress of Americans, South Africans, and Ausralians are proverbial. (En. Br., 6/406).

Christ was born in a manger, but did not live in a stable and He rejoiced in the prosperity of his friends. He was among the learned in the synagogue and among the wealthy at the feasts.

He was against mammon but not against prosperity and we think Dr. Roucek remembers His parable about the master who gave to one man five talents, to the other two, and to the third one and with what intention.

That Jesus was not for mammon is very much against the Catholic church, the aim of which was always and is still now, only in mammon. In the Middle Ages more than half of Europe was the property of the Roman church. Even today the Catholic people can never pay off the debts that the Catholic church puts on its shoulders, the situation that exists is clearly pointed out in the well known Latin proverb, which is one of the mottoes of the Catholic church:

"Semper solvet, sed nunquam persolvet."
He will always pay, but never pay off.

Pope the Largest Landowner and Still Begs.

With these landed possessions scattered and varied as they were, *the Pope was the largest landowner in Italy.* For this reason every ruler of Italy was compelled of necessity to reckon with him

first of all, on the other hand, he was the first to feel the political and economical disturbances that distressed the country. (The Cath. En., XIV, 258).

No wonder that Richard of England, when dying, said: "I leave my avarice to the Citeaux, my luxury to the Grey Friars, and my pride to the Templars."

Catholic Encyclopedia Gives Credit to the Protestants.

No doubt, many Protestants have been conspicuous for philanthropy, and, as Protestants have preserved much of the Catholic belief, we need not be surprised to find this belief producing its natural fruit in works of mercy. It is true, however, on the other hand, that the Catholic church has laboured for the souls and bodies of man to an extent unknown in other systems, and Protestants offer an unconscious testimony to the superiority of the Catholic religion by imitating many of its *institutes for the relief of the poor and suffering.* (Cath. Dic., 152).

Poverty Spoils More Than Wealth.

Nil habet inflex paupertas durius in se
Quam quod ridiculos homines facit.

Cheerless poverty has no harder trial than this, that it makes men the subject of ridicule. (Juvenal Satires III V, 152).

Haud facile emergunt quorum virtutibus obstat
Res. angusta domi.

They do not easily rise whose abilities are repressed by poverty at home. (Juvenal-Satires III 164).

Paupertas fugitur, totoque arcessitur orbe.

Poverty is shunned and persecuted all over the globe. (Lucan-Pharsalia I, 166).

Ibit eo quo vis qui zonam perdidit.

The man who has lost his purse will go wherever you wish. (Horace, Epistles II 2, 40).

Al this (wealth) excludes but one evil—poverty. (Samuel Johnson, Boswell's Life of Johnson).

There's something, undoubtedly, in a fine air,
To know how to smile and be able to stare;
High breeding is something, but well bred or not,
In the end the one question is: What have you got?
(A. H. Clough, Spectator, ab. Extra, st. 16).

The destruction of the poor is their poverty.
(Proverbs X, 15).

Wealth spoils only fools, but wealthy people have the opportunity and means to be educated and to have a good balance to their accidental spiritual inferiority. For that reason there are proportionately more fools among the poor than among the rich people. We recommend to everybody to be wealthy and we want to help him to be so. Good advice is better than money. We want educated and wealthy people, because that brings happiness.

God made man to be happy, for that reason has put him into paradise. Jesus worked to make man happy, but as he is himself the cause of unhappiness, with improvement becomes happy again. The best Christian work is to improve the man.

Concerning the other circumstances as geography, climate, etc., Spain, Portugal, and Italy had the best conditions to develop a high culture and even the inheritance of Roman and Saracen civilization. That with Catholic Ireland and Poland they are the most unhappy countries in Europe is due only to Catholicism.

The answer to the last, 13th paragraph, is already given in the answers contained in paragraphs 10, 11 and 12.

Dr. Roucek began with the great Czechoslovak men and we have proved that all of them were anti-Catholic. We finish our answer with a great Jugoslavian Catholic bishop, who in reality was a Protestant. He knew the Catholic church better than we do. His interests were to keep with Catholicism, but his conscience has revolted against it. Here is what the Catholic Encyclopedia said about him:

"Strossmayer obtained the degree of Doctor of Philosophy when only twenty years of age . . . In 1842 he obtained the degree of Doctor of Theology . . In 1898 the Pope conferred the pallium upon him. At the Vatican Council he was one of the most notable opponents of Papal infallibility, and distinguished himself as a speaker. The Pope praised Strossmayer' "remarkably good Latin." *A speech in which he defended Protestantism* made a great sensation. Afterwards another speech, delivered apparently on June 2, 1870, was imputed to him. It is full of heresies and denies not only infallibility but also the primacy of the Pope." (The Cat. En. XIV, 316).

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